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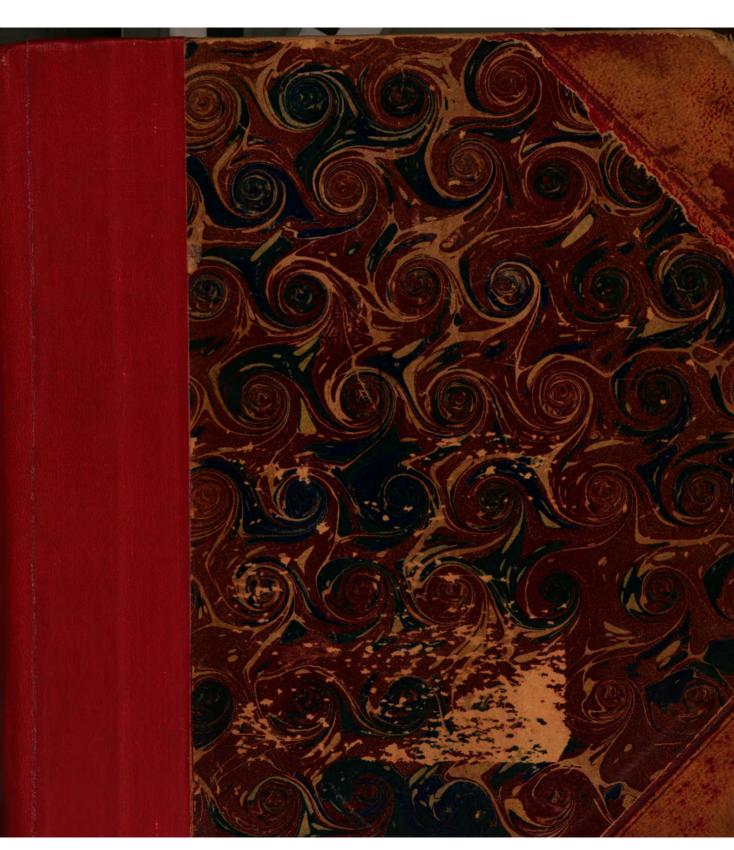
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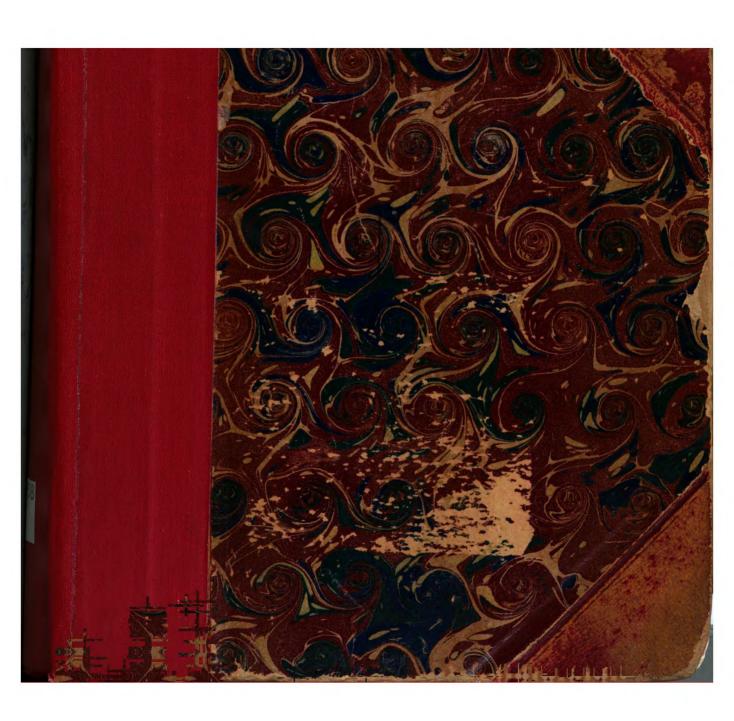
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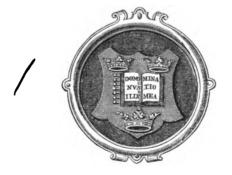
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SEMITIC SERIES. VOL. I -- PART II

THE BOOK OF THE BEE

EDITED BY

ERNEST A. WALLIS BUDGE, M.A.



AT THE CLARENDON PRESS
1886

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THE

BOOK OF THE BEE

THE SYRIAC TEXT

EDITED FROM

THE MANUSCRIPTS IN LONDON, OXFORD, AND MUNICH

WITH AN ENGLISH TRANSLATION

BY

ERNEST A. WALLIS BUDGE, M.A.

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Oxford

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AMEN CORNER, E.C.

то

MY MASTER AND FRIEND

WILLIAM WRIGHT, LL.D.

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

[II. 2.]

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ERRATA.

Page iii, last line, read 1569. Page vii, line 14, read 1709. Page ix, line 14, read Apostol.

Book of the Bee.



PREFACE.

Of the author of 'the Book of the Bee,' the bishop Shělêmôn or Solomon, but very little is known. He was a native of Khilât or Akhlât in Armenia, at the western end of lake Vân), and by religious أخْلاط, خلاط) or من أنصرة (i.e. al-Baṣra, البَصْرة), in al-'Irak, on the right bank of the united streams of the Tigris and Euphrates) about A.D. 1222, in which year he was present at the consecration of the catholicus or Nestorian patriarch Sabr-îshô' (Hope-in-Jesus)1 (see Assemânî, Bibl. Orient., t. ii, p. 453, no. 75; Bar-hebraeus, Chron. Eccl., t. ii, p. 371). In the Catalogue of Ecclesiastical Works compiled by 'Ebêd-yêshû' or 'Abd-îshô' (the-Servant-of-Jesus) he is stated to have written, besides 'the Bee,' a treatise on the figure of the heavens and the earth, and sundry short discourses and prayers (see Assemani, Bibl. Orient., t. iii, pt. i, p. 309, where there is a lengthy analysis of the contents of 'the Bee'). The text of this passage as given in the MS. of the Royal Asiatic Society, fol. 25 b, differs slightly from Assemânî's; it runs: הביולם תבשב הוכים במה בהבים היים היים אבר האולם حاتسح حقياه حاه تعجعه. A Latin translation of 'the Bee' by Dr. J. M. Schoenfelder appeared at Bamberg in 1866; it is based upon the Munich MS. only, and is faulty in many places.

The text of 'the Bee,' as contained in this volume, is edited from four MSS., indicated respectively by the letters A, B, C and D.

The MS. A² belongs to the Library of the Royal Asiatic Society of Great Britain and Ireland. It is dated A. Gr. 1880=A.D. 1559, and

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The proper names of the Nestorians strongly resemble those of our Puritans:
مُعْمِعُهُ Jesus-is-risen; (عَبِيهُ Our-Lord-hath-converted; مُعْمِعُهُ Jesus-hath-answered-me; منبه عنبه Blessed-be-His-will; etc.

For a full account of the contents of this MS. see Wright's Apocryphal Acts of the Apostles, vol. i, p. x.

consists of 188 paper leaves, measuring about 8 in. by 5\frac{2}{3}. Each page is occupied by one column of writing, generally containing 25 lines. This MS. is so stained and damaged by water in parts that some of the writing is illegible. The quires are twenty-one in number and, excepting the last two, are signed with letters. Leaves are wanting after folios 6, 21, 49, 125, 166 and 172; and in several pages there are lacunae of one, two and more lines. The volume is written in a good Nestorian hand, with numerous vowel-points. Originally it was the property of the priest Warda, son of the deacon Moses, who was prior of the convent of Mar Ezekiel, fol. 187 a: in Kaja Kriran (sic) Kim miduk תנוא מצמצא משא. מוכון ומן, שומאל וולא. ملخم وبنا ما عشد حاه (sic) حبيد له لحزم علام Later on, it belonged to one Mar John of Enzelli (near Resht, on the south shore of the Caspian Sea), fol. 187 6: (sic) جاملوا خفد جاملوا محدد، مصلم and .صاحبة واملكة (sic) مري يوحنّان في قريَّت انزل لي :just above this In the year A.Gr. 1916 = A.D. 1605 it was bound by a person whose name has been erased, fol. I a: are dues with which (sic) and how لحسبه حاية حديم جعملات سيساب ماية مرسما The Book of the Bee occupies foll. 26 a to 92 b, and the colophon runs: علم حدورن حن مالم علم عدم والمع والمعافع ماد למבו. ים. כמו בים שבלא המשל יווכשבא המלפוא וממוד.ל. بتدء محدة حداتم بدرسهم مدح مدعهم عام ملعة بعد،,maغمه، حيام حيات حيات. 'By the help of our Lord and our God, this Book of the Bee was completed on the 16th day of the month of Tammûz, on the Saturday that ushers in the Sunday which is called Nûsârdêl 1, in the year 1880 of the blessed Greeks, by the hands of the sinful servant the faulty Elias. Amen.'

i.e. the first Sunday of the New Year. The word is compounded of the Persian nau-sard, 'New Year,' and &, 'God,' meaning 'the Church's New Year.' See

The MS. B is on paper, and is numbered Add. 25,875 in the British Museum. See Wright's *Catal.*, p. 1064, no. dccccxxii, ff. 81 *b*-158 *a*. It is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A. Gr. 2020 = A. D. 1709. The colophon runs:—

علم عدله مهم لمه دنيه دنيه دنيه المحدد. حده حدم حنوده المحدد المده عدمه المحدد المده عدمه المده المحدد المده عدم المده المده عدم المده عدم المده عدم المده عدم المده عدم المده عدم المده المده عدم المده عدم

ith ry one onced has exchand abon and amin anim land, oeiroith rand, ourly and cales of rims reserved mojerur ubitains, result acts ruda extends are shown, onches are shown, onches are shown at the orathy or chally or and the citathy of the rands, recitathy of the rands, recitathy results rands, of the exact and animisery rands are recitated and results and animals, received and recitated an

'It was finished in the year 2020 of the Greeks, on Friday the 22nd of the blessed month Tammûz, by the wretched sinner, the deacon Hômô of Alkôsh¹. I entreat you to pray for him that perchance he may obtain mercy with those upon whom mercy is freely shewn in the day of judgment, Amen. And to Jah be the glory, Amen.

'The illustrious priest and pure verger, the priest Joseph, the son of

Rosen and Forshall's Catal., pp. 31 and 50; Wright's Catal., vol. i, p. 185 a, no. 101; 190 a, no. 81; Nöldeke, Tabari, p. 407, note 3; Hossmann, Auszüge aus syr. Akten pers. Märtyrer, p. 59, note 523; Payne Smith, Thes. Syr., col. 2326; Lagarde, Armen. Studien, p. 111, no. 1601.

On Hômô of Alkôsh see Hoffmann, Opuscula Nestoriana, pp. i and xxiii.

the late deacon Hormizd of Hôrdaphnê¹, took pains and was careful to have this book written: may Christ make his portion in the kingdom of heaven! Amen. He had it written for the holy church called after the name of our Lady Mary the pure and virgin mother, which is in the blessed and happy village of Hôrdaphnê in the district of 'Amêdîa. From now and henceforth this book remains the property of the (above) mentioned church, and no man shall have power over it to carry it off for any reprehensible cause of theft or robbery, or to give it away without the consent of its owners, or to abstract it and not to return it to its place. Whosoever shall do this, he shall be banned and cursed and execrated by the word of our Lord; and all corporeal and incorporeal beings shall say "Yea and Amen."

From the manner in which B ends, it would seem either that the MS. from which it was copied was imperfect, or that the scribe Hômô omitted to transcribe the last leaf of the MS. before him, probably because it contained views on man's future state which did not coincide with his own.

The MS. C, belonging to the Royal Library at Munich, consists of 146 paper leaves, measuring about $12\frac{1}{8}$ in. by $8\frac{1}{4}$. There are two columns, of twenty-four lines each, to a page; the right-hand column is Syriac, the left Kârshûnî or Arabic in Syriac characters. The MS. is beautifully written in a fine Nestorian hand, and vowels and diacritical points have been added abundantly. The headings of the chapters are in Estrangelâ. The last two or three leaves have been torn out, and on fol. 147 a there are eighteen lines of Kârshûnî in another hand, which contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contains with contains with contains and ending with contains with

On the fly-leaf are five lines of Arabic, which run:—

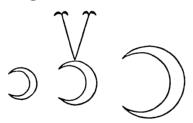
هن الكتاب فهو مال كنيسة باطناية مار قرياقوس الشهيد. قد الشتراه شماس بطروز ابن صومو للكنيسة بمالهاتها (sic). ولذلك قد

¹ On Hôrdephnê or Hôrdephnî, called also Kolpein, see Badger's *Nestorians* and their Rituals, vol. i, p. 254; Wright, Catal. Syr. MSS., p. 1067 a; and Hoffmann, Aussüge aus syr. Akten pers. Märtyrer, p. 195, note 1544.

صارقنية الكنيسة قنية شرعية وكل من ياخنه بغير رضا وكلا الكنيسة ياثم ويلزم بترجيعة وقد صارفي ١٠ انارسنة ١٨٣١ مسيحية بمدينة موصل المحمية

'This book is the property of the church of Mâr Cyriacus the Martyr at Baṭnâye¹. The deacon Peter bar Ṣaumô has purchased it for the church with its own money, and therefore it has become the lawful property of the church. Whosoever taketh it away without the consent of the directors of the church, committeth sin and is bound to restore it. This was on the 17th of the month of Âdhâr in the year of our Lord 1839, in the protected city of Moşul.'

Dr. Schoenfelder in the preface to his translation, p. ii, assigns this MS. to the fourteenth century ('ad saeculum decimum quartum procul dubio pertinet'). From this view, however, I differ for the following reasons. The MS. B, dated A. Gr. 2020=A. D. 1707, is written upon water-lined paper, having for water-mark upon each leaf three crescents of different sizes, and a sign like a V:—



The paper is smooth and thick. The Munich MS. C is written upon rather rougher paper, but with the same water-mark exactly, only the three crescents are on one leaf, and the V-shaped mark upon that next to it. Therefore Dr. E. Maunde Thompson, keeper of the MSS. in the British Museum, who has kindly given me the benefit of his great

¹ I. e. Tytnâye, about one hour's ride north of Tel Kêf, north of Moşul. Batnâye contains two churches; one dedicated to Mâr Cyriacus, and the other to Mârt Maryam El-'adhrâ, العَدُّرا, i. e. the blessed virgin Mary. See E. Sachau, Reise in Syrien und Mesopotamien, Leipzig, 1883, p. 360.

experience in these matters, considers that the paper on which these two MSS. are written was made at the same manufactory and about the same time ¹. Add to this that the writing of both MSS. is almost identical, and that the signatures of the quires and the style of ornamentation is the same, and it will be evident that the Munich MS. belongs rather to the end of the seventeenth or the beginning of the eighteenth century than to the fourteenth ².

The MS. D, belonging to the Bodleian Library, Oxford 3 , consists of 405 paper leaves, measuring $8\frac{5}{8}$ in. by $6\frac{1}{4}$. There is one column of twenty-one lines, in Kârshûnî or Arabic in Syriac characters, to each page. The MS. is written in a fine bold hand, the headings of the chapters, names, and diacritical points being in red. It is dated Friday the 28th day of Âb, A. Gr. 1895=A. D. 1584, and was transcribed by Peter, the son of Jacob 4 .

The Arabic version of 'the Bee' contained in this MS. borders at times on a very loose paraphrase of the work. The writer frequently repeats himself, and occasionally translates the same sentence twice,

¹ I have seen a MS. the fly-leaves of which are made of the same sort of paper, and with the same marks, which is certainly not more than sixty years old.

² See Catalogus codd. manuscriptorum Bibl. Reg. Monacensis. Tomi primi pars 4ta codd. Orientales praeter Hebraeos et Arabicos et Persicos complectens (Munich, 1875), p. 114, Cod. Syr. 7. Schoenfelder's mistake is not corrected here.

⁸ See Payne Smith, Catalogi Codd. MSS. Bibl. Bodl. Pars sexta, coll. 452-458, and ff. 81 b-212 b of Poc. 79=Uri Cod. Syr. lxxxi.

ه فل بحز سال المحمدة عوم إهاسه همون مع عدد اله See fol. 211 2. المحدد الله عدد الله المحدد المحدد المحدد الله المحدد المحد

العماء العماء deemed us worthy, from العماء worthy; العماء is an incorrect form for العماء . The scribe should have written السيّات = العماء, but he was thinking of the word مع which is fem.

though in different words, as if to make sure that he has given what he considers to be the sense of the Syriac. He adds paragraphs which have no equivalents in the three Syriac copies of 'the Bee' to which I have had access, and he quotes largely from the Old and New Testaments in support of the opinions of Solomon of Baṣrah. The order of the chapters is different, and the headings of the different sections into which the chapters are divided will be found in the selections from the Arabic versions of 'the Bee' on pages vertice. This MS is of the utmost importance for the study of 'the Bee,' as it contains the last chapter in a perfect and complete state; which is unfortunately not the case either with the bilingual Munich MS. or the copy in Paris 1.

Assemânî says in the Bibl. Orient., t. iii, pt. i, p. 310, note 4, that there are two codices of 'the Bee' in the Vatican Library, and he has described them in his great work—MSS. Codicum Bibliothecae Apostel. Vatic. Catalogus, t. iii, nos. clxxvi and clxxvii. The latter is incomplete, containing only forty chapters (see Bibl. Orient., t. ii, p. 488, no. ix); but the former is complete (see Bibl. Orient., t. i, p. 576, no. xvii). It was finished, according to a note at the end, on Wednesday, 14th of Shěbât, in the year of Alexander, the son of Nectanebus², 1187, which Assemânî corrects into 1787=A. D. 1476. The name of the scribe was Cabriel, and he wrote it for the 'priest John, son of the priest Jonah' (Yaunân), living at the village of his priest John, son of the district of Baz, to (see Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 204-5). At a subsequent time it belonged to the church of Mâr Cyriacus in the village of Sâlekh, Alexandre (see Hoffmann, op. cit., pp. 193, 204).

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¹ See Zotenberg, Catalogues des MSS. Syr. et Sablens (Mandaïtes) de la Bibl. Nat. (Paris, 1874), no. 232, 1°, page 177. This Kârshûnî MS. is imperfect at the beginning and end, and also wants some chapters in the middle.

² Assemânî is mistaken in his remarks about this name both in the *Bibl. Or.*, t. iii, pt. i, p. 310, note 4, and in the Vatican Catalogue, t. iii, p. 367.

In the Bibl. Orient., t. iii, pt. i, p. 310, note 4, Asseman's writes 313, which seems to be more correct.

My translation aims at being literal, and will, I hope, be found more correct in some places than that of Dr. Schoenfelder. I have added brief notes only where it seemed absolutely necessary. A few Syriac words, which are either wanting or not sufficiently explained in Castell-Michaelis's Lexicon, have been collected in a 'Glossary,' on the plan of that in Wright's Kalīlah and Dimnah. The Index will probably be useful to the English reader.

My thanks are due to Mr. E. B. Nicholson and Dr. A. Neubauer of the Bodleian Library, to the authorities of the Royal Library at Munich, and to the late W. S. W. Vaux, Secretary of the Royal Asiatic Society, for the loan of the MSS. of 'the Bee' preserved in their respective collections. Professor Wright has edited the extracts from the Arabic versions of 'the Bee,' and read a proof of each sheet of the whole book from first to last, besides giving me much general help and guidance in the course of my work. I dedicate this book to him as a mark of gratitude for a series of kindnesses shewn to me during the past nine years.

E. A. WALLIS BUDGE.

London, October 23, 1886.

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GLOSSARY

OF WORDS NOT GIVEN, OR NOT SUFFICIENTLY EXPLAINED, IN THE LEXICON OF CASTELL-MICHAELIS.

oi iol, pl. li iol, tool, implement, p. 1. 6; ao. 3; . 9, 11.

p. 92. 7.

المبأ self-existent, uncreated being, pl. المبأر, p. L. I. Root الما ما مالي المبارة وأرب المبارة الم

مح مح روم روم المراه المراع المراه المراع المراه ا

litiogam? executioner, p. lo. 3.

المنابعة basket, pl. ومنابعة , p. وه. 6. المعابعة stater, a coin, pl. ومابتها , p. وه. ومابعة ومنابعة المنابعة المنابعة

منعف = باه فعف, whence فعف, the double of anything, كذا. Hence جميع double, p. عدد ١١.

Gesammelte Abhandlungen, p. 17, no. 30; Löw, Aramaeische Pflanzennamen, p. 73, no. 53. Hoffmann's BA. 1259 has Lasias', the India Office lex. Lásias'.

افكافاً = المحافظ nausea, p. اهد. 6 and note 4. It is explained in the text by منافعة indigestion.

اهمة طلام و المعمل ال

مُجْمَدُ, p. J. 15, is explained in the

aetherial, p. ... 3. whence Link?

ساع. - المخالفان , var. المخالفان , mockingly, derisively, p. عك. 1; ao. 21.

المُعْلَى , مِلْكُمُّلِ balsam, p. 13. 9 and note 7. See معاقعة أ.

. 6. مع gnat, p. خفا

tion, p. ?. 10; o. 8; w. 6; b. 1, 10; a. 20; b. 3, 10.

بنفا, p. ll. 13. On this word see Hoffmann's BA. 2731, where it is explained to mean 'the parts that project from a building or structure,' المنافرة المناف

pil, ditch, pl. المنتقص, p. سه. I. أَوَّا وَ وَعَدَارُهُمْ اللَّهُ وَمِهِ اللَّهُ وَمِهِ اللَّهُ اللَّهُ وَمِهِ اللَّهُ اللّلَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلَّا اللَّهُ اللَّا اللَّالَّ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ

12. - Liq2 = L12α, p. μα, note 17.

* * a 2

p. مد. 22.

Ita: ink. Hence Lika: belonging to ink, inky, p. ?. 6.

likeness, figure, form, kind, pl. مس, p. سه. 19. branch, p. o. 11.

محالكيد الأصيالك motion, .a. مر .p. محالةبكنة الأ

the being vanquished, عدا فعدا الما. اما defeat, p. 20.

101. - Lilowies scantily, sparingly, p. عا. 13.

منا. — النحان seed, posterity, pl. الاحتار, p. عد. 19; عد. 14.

مديد. — انظين staff, as fem., p. عديد, note 16; م. 2.

خليفة in the sense of أسكف كأ-سكف vicar, deputy, p. ..., note 11.

...... mixture for embalming, p. a.s. 17.

.سعن الله the making one blush, putting one to shame, p. o. 9.

mentally, spiritually, هجانبکنابه p. 0,0. 4.

is fem. in Cod. B, p. 0, 9, 11, 17. as genit. governed by a subst., ohis own making or framing, p. اها. 15.

میه به humours, p. میه $8, = \xi$ کونهٔ $\chi \nu \mu o l$. عدم seems to mean the hollow of the hand, p. 13; a.s. 20.

See Lagarde, Gesamm. Abhandl., p. 57, no. 145; Löw, Aram. Pfizn., p. 209, no. 155. و. مى *gloves*, p. مو فِقِل

the guardian فعلاقل أحميكه ألسال اللو angel, p. ... 10.

exhorter, encourager, p. محبو، 21.

with assimilation, حجم p. . 4, 11.

.p. 9. 16, 17 مَوَادَّ=قعكه إلا pl. إ

water-spout or shoot, water-pipe, .مرزاب . 17, Ar. همو .p

to be beaten or chastised, p. Jan. I.

(so read), what will ما يُمْسِكُ ,just preserve life, p. ك. 21, ما يُمْسِكُ BA, India Office lex.

intens., p. 📢, note 15, فط Pa"êl بخا line 7.

to whom testimony is borne. .8. هې. noted or famous for, p.

so as to be unbounded لا معضمك المحمد or unlimited, p. . . 11.

யடை .- wuich subtile, pellucid, transparent, p. 9. 14.

سعه. -- سف that can swim, living in the water, p. مرا ; يو. 2; مرا ، 19; مرا ، 2; مرا ، 7.

, for إبراً pim, laying on of hands, consecration, p. ld. 14, 15, 17, etc.

left-handedness, p. 19, note 1. هِ مُحَدِّبُال اللهِ coriander-seed, p. ه. 7; مد 3. الله في المحدِّبة الله الم

المحدد. — الأمكسية (in the MS. الأمكنية) voluntary poverty, austerity, asceticism, p. لأرا. 3.

Jamon rattles, p. 29, note 5.

iha.—Ethpa"al ihad to cover or clothe oneself with, p. g. 2.

ومد. — الأضاؤمجالي memorial, record, pl. الأضاؤمجالي p. حمد. 15; حمد. 16.

الْمُونِينِ swaddling-cloth, p. وي, note 15, ll. 3, 4, 5; pl. الْمُجْرَةُ وَلِينَّ p. سع. 10; في 2; إي 12, 15; وي 12.

حبن فرهبو ... half asleep and half awake, p. عده. 9, 10. India Office lex., قصد، بَيْنَ النَّايُم والمُسْتَيْقِظ BA, وَهُمُ وَالْمُسْتَيْقِظُانَ النَّايْمِ والمُسْتَيْقِظُانَ ...

offered, p. on. 4.

storm, whirlwind, p. بدكلاً جدكاً

عد. — Ethpa"al عجباً أب be doubled, p. عمع. 3.

دهن.—Ethpa"al جغذا be turned into dust, p. عنه. 22.

ري .- الزيد constraint, compulsion, p. ه.

be security or surety for, with the accus. of the person, p. 12. 3.

دن الله .- Afêl الكيد make to flee, put to flight, p. بعد. 15; إلى 1.

boxwood or teak, p. ll. 15. India Office lex. and Brit. Mus. Add. 7203, بما المناسبة عند المناسبة عند المناسبة عند المناسبة عند المناسبة المناسبة

Ethpe'êl Le charged with (a), p. 19.9.

ممل crush, batter, p. معد 19; معد 2. معد 19; معد 2. معد 19; Ar. فَدَخَ India Office lex., Brit. Mus. Or. 2441, fol. 283 a, col. 2, and Brit. Mus. Add. 7203, fol. 134 b, col. 2, عَبْدُا فَدُعْ شَتِّ

middle-aged, in the prime of life, p. 00.7.

p. mo. 15.

imagination, fancy, vain show, p. معدمه. 6, 10.

p. w. 17. The India Office lex. and Brit. Mus. Add. 7203, fol. 20 b, margin, give with.

عمد. — Ethpa"al فِفِياً be maddened, p. ممد 4.

ونع.— الأمينعن or الأمينين brightness, splendour, p. سعد. 2.

gardener, p. a. 8. Formed with the Persian termination بان keeping, guarding.

العبب Ethpe'êl ألعبب in the sense of be cleft, burst, p. سي, note 3. Compare Ar. قرَى

لَّهُ وَالَّهُ وَالَّهُ الْمُوالِّ اللهِ fruil and offspring, p. ع. 1.

India Office lex. and Brit. Mus. Add.
7203, fol. 142 a, col. 1, التناسل نُمُوّ الأولاد

مجمعني، pl. الأضمنية , Acts, p. الله . 2.

مهنه... by God's providence, p. §. 1.

البيعة Pharisee, p. اعمه. 9; معمه. 9. البعه.—Ethpe'êl البعار be cleft, burst, p. سر. 4.

إِذِهِ crumb, pl. إلم بيارة, p. ع. 8.

iog.—|Laighton the being fashioned or made, p. v. 13.

y.— Kazio the being strained, purily, p. 110. 8; 110. 2.

الع.—Ethpe'êl بكريا incline to (لمك), p. اعم. 12.

pi, venture, dare, p. o. 20.

afflicted, p. g. 17; and 9. See Hoffmann's BA, no. 1364.

العم.—الأضعه وعه at a distance, ١١٦٥ع. p. سعه. 15.

100.—]أفمغ beak, p. ك. 3. مِهْمُ cat, pl. الْمُهْمُ, p. محم. 19. Ho.—Skaikingo constraint, compulsion, p. 6. 20.

or, according to MS. B, مصحره, the name of a root like a carrot, p. حد. 5.

p. سع. 4. Compare BA, معلى معدل. التَّمَنَّج والتَّعَبَّس.

مدي. - مبني afraid of, p. معي. 21.

بي معلى p. عصية فكا. 4; من 12; according to BA, the bench in front of the altar, المَصْطَبَة التي تكون قُدَّامَ المَدْبَرِ

do rear itself up, rise up, p. b. 19.

.a. .ند ; 22 ما , cold, p. لم به. .. 2.

بَهِ عَبِيلًا aqueduct, water-spout, pl. بَجِهُ, p. مِعْ 17. India Office lex. and Brit. Mus. Or. 2441, fol. 351 b, col. 1, مَارَيْبِ

mika. — Pass. mikil be deposed, p. 0,20. 10.

provoking, inciting to anger, p. هند اعد. 12.

ceptions, p. 00. 5.

هُوَا. الْمُعَامِةِ, pl. الْمُعَامِةِ, persecutions, p. عصد. I.

من المارية pus, matter, p. 13. 19. BA, الماري الما

سون.—]لاَصِنْ spirituality, p. بـــه. 4, 7. الإنسان sweet-scented, p. هـــ. 12.

غ.—Ethpa"al مِنْجُلاً murmur against, be angry with (احد), p. م. 18.

لَّهُمُ كَلَّمُ لَكُمُ breed worms, be eaten by worms, p. 13. 19.

اوها.—Afêl منها to lose one's wife, p. ع. 7.

فهُغُل... and, according to C, لَهُهُواً shallows, shoal, p. محمد 14. BA, لَهُ وَمُعَالَمَةً وَمُعَالَمُ وَمُعَالِمُ وَمُعَالَمُ وَمُعَالَمُ وَمُعَالِمُ وَمُعَالًا وَمُعِلِّمُ وَمُعَالِمُ وَمُعَالِمُ وَمُعَلِمُ وَمِنْ وَمُعَلِمُ وَمُعَلِمُ وَمُعَالِمُ وَمُعَلِمُ وَمُعَالِمُ وَمُعَالَمُ وَمُعَالًا وَمُعَلِمُ وَمُعِلًا مُعَالِمُ وَمُعَلِمُ وَمُعِلَّمُ وَمُعَالَمُ وَمُعَلِمُ وَمُعِلِّمُ وَمُعَلِمُ وَمُعِلَّمُ وَمُعِلَّمُ وَمِعِلًا مُعِلَمُ وَمُعِلًا مُعِلَّمُ وَمُعِلَّمُ وَمُعِلَّمُ وَمُعِلَّمُ وَمُعِلِمُ وَمُعِلَّمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمِعْلِمُ وَمِعْلِمُ وَمُعِلِمُ وَمِعْلِمُ وَمُعِلِمُ وَمِعْلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمِعْلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمِعْلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمِعِلًا مُعِلِمُ وَمُعِلِمُ وعِلِمُ وَمُعِلِمُ ومُعِلِمُ مِعْلِمُ ومُعِلِمُ ومُع

به. ا. به mourner, p. سي. I.

مه. — إبنونها, pl. الاضهام, rags, p. سه. 10.

Lai. — L'aas one who finds fault or rebukes, p. o. 16.

مه. المعنى معنى المعنى المعنى

ملك....ملك... questioningly, interrogatively, p. ه. 1.

محم.—Pa"êl مُغِمَّ flatter, wheedle, p. عمد. note 2, in Cod. C.

wander, swerve, p. s. 2; cio. 2.

p. h. 15; há ... lúng vain, bootless work, p. p. 23.

-Pa"êl flatter, wheedle, p. ?3.

Jlan complexion, p. 19; . 17.

المحمد منظمة المحمد P. سعد 11.

roof, ceiling, p. م. ٦, like آب in Arabic.

word occurs in Cod. B, fol. 12 a, col. 2, as a gloss upon 12200.

Das.—Af êl Das? to make to march, p. 3. 17.

منا المراجية.—Afêl إعناب to make to halt, p. عنا. 17.

فةغه ألم المنافقة فقط المنافقة فقط المنافقة فقط المنافقة فقط المنافقة فقط المنافقة فقط المنافقة المنافقة المنافقة المنافقة المنافقة المنافقة فقط المنافقة المنافقة

| Mal dung, p. N. 21.

المبزا sordid, filthy, p. مده. 13.

عما. البحبة الاضعاد urgency, compulsion, p. محمه. ١١.

مدا. الإصباء weariness, fatigue, p. p. 15; عالم

المن المنابعة the number twelve, p. ممبع 10.

CORRECTIONS.

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Page عمر, line 17. Read محا بحد
                    المحمل محم حجودها
               5.
                    ه كفشا وحعثا ،
               7.
      as, " 5. Read with B C Ilaw.
                        مک ده.
               4.
                        Hame.
               2.
                     " JL310.
            " 7. Put a point after محمد).
       p, " 16. Delete the point after com, and put one after of a section.
      بعم, " 5. Put a point after معبتمه.
           ,, 4. C omits مقبع.
            " 5. C has محناط instead of امكار.
       مَنْ وَهُمْ بِهِ ro. Read مِنْ وَهُمْ بِهِ مِنْ إِنْ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ
      هم, " 16.
      مب, last line.
                     " oil-?.
      مىه, line 7.
                     ,, 10012.
    سم, ,, I2.
      رهما, ,, 14. " ممطر».
     محم, " 3. Delete the point after اخما.
    معاتد من , , 12. Insert a point after منافعه, and delete that after منافعه.
            ,, 18. Read | Laura.
    معمر, last line. " معنور کا
    معد, line 19.
                     " " .,
      صله, ,, I. ,, ومهدي و.
     ارمصال المعالق المعالم , ll. 15, 16. Put a point after المعالم , and delete that after معالم المعالم .
     مهم, line 1. Read مهم
             " 2. Put a point after Lassa.
             " 3. Read عبر.
                      ,, وهوقحيا
             " II.
                     سمحل مدلاسي "
           ,, 6. Read الم
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THE BOOK OF THE BEE.

TRUSTING in the power of our Lord Jesus Christ, we begin to write this book of gleanings called 'The Bee,' which was composed by the saint of God, Mâr Solomon, metropolitan of Pĕrath-Maishân¹, that is Bassorah (al-Baṣrah), one of His companions. O Lord, in Thy mercy help me. Amen.

FIRST, THE APOLOGY.

'The children ought not to lay up treasures for the parents, but the parents for the spiritual children,' saith the blessed Paul²; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mâr Narses³, bishop of Khônî-Shâbôr Bêth-Wâzîk⁴. We remember thy solicitude for us, and thy zeal for our service, which thou didst fulfil with fervent love and Christ-like humility. And when we had loving meetings with each other from time to time, thou wert wont to ask questions and to make enquiries about the various things which God hath wrought in His dispensation in this material world, and also as to the things that He is about to do in the world of light. But since we were afflicted with the Mosaic defect of hesitancy of speech [7], we were unable to inform thee fully concerning the profit-

[II. 2.] b

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¹ See Le Quien, Oriens Christianus, vol. ii. 1212. ² 2 Cor. xii. 14.

⁸ See Le Quien, Or. Christ., vol. ii. 1188.

^{*} Khônî-Shâbôr, or Bêth-Wâzîk, was a town on the little Zâb, close to its junction with the Tigris, in the diocese of Tîrhân. Bêth-Wâzîk is also written Bêth-Wâzîg, and has been altered by the Arabs into al-Bawázíg or al-Bawázíg. See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, pp. 189 and 296. It has, of course, nothing whatever to do with Gundê-Shâbôr, or Jundai-Shâbâr, with which it has sometimes been confounded.

able matters about which, as was right, thou didst enquire; and for this reason we were prevented from profitable discourse upon the holy Books. Since, then, God has willed and ruled our separation from each other, and the sign of old age, which is the messenger of death, hath appeared in us, and we have grown old and come into years, it has seemed good to us, with the reed for a tongue and with ink for lips, to inform thee briefly concerning God's dispensation in the two worlds. And, behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the use of men and her own nourishment: [m] in like manner have we, the infirm, hewn the stones of corporeal words from the rocks of the Scriptures which are in the Old Testament, and have laid them down as a foundation for the edifice of the spiritual law. And as the bee carries the waxen substance upon her thighs because of its insipidity and tastelessness, and brings the honey in her mouth because of its sweetness and value; so also have we laid down the corporeal law by way of substratum and foundation, and the spiritual law for a roof and ceiling to the edifice of the spiritual tower. And as the expert gardener and orchard-keeper goes round among the gardens, and seeking out the finest sorts of fruits takes from them slips and shoots, and plants them in his own field; so also have we gone into the garden of the divine Books, and have culled therefrom

branches and shoots, and have planted them in the ground of this book for thy consolation and benefit. When thou, O brother, art recreating thyself among these plants, those which appear and which thou dost consider to be insipid and tasteless, leave for thy companions, for they may be more suitable to others (than to thee); but, upon those which are sweet, and which sweeten the palate of thy understanding, do thou feed and satisfy thy hunger. If, however, owing to their fewness, they do not fill thee, seek in succession for their roots, and from thence shall thy want be satisfied. Know also, O brother, that where there is true love, there is no fear1; and where there is freedom of speech, there is no dread; and we should not dare to be so rash as to [a] enter upon these subjects, which are beyond the capacity of our simple understanding, unless we relied upon thy immaculate love; because, in the words of one of the inspired², 'When thou findest honey, eat (only) so much as is sufficient for thee, lest, when thou art sated, thou vomit it 3'; that is to say, do not enquire (too closely) into the divine words.

LIST OF THE CHAPTERS IN THIS BOOK.

- I. Of God's eternal intention in respect of the creation of the universe.
- II. Of the creation of the seven natures (substances) in silence.
- III. Of earth, water, air, and fire.
- IV. Of heaven.
- V. Of the angels.
- VI. Of darkness.
- VII. Of effused (circumambient) light.
- VIII. Of the firmament.
 - IX. Of the creation of trees and plants, and the making of seas and rivers.
 - X. Of the making of the luminaries.
 - XI. Of the creation of sea-monsters, fish, winged fowl, and the reptiles that are in the seas.

¹ I John iv. 18.

³ Schoenfelder, satiaberis fortasse de eo et prophetabis.

THE BOOK OF THE BEE.

- XII. Of the creation of beasts and animals.
- XIII. Of the formation of Adam. [1]
- XIV. Of the making of Eve.
- XV. Of Paradise.

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- XVI. Of the sin of Adam.
- XVII. Of the expulsion of Adam and Eve from Paradise.
- XVIII. Of Adam's knowing Eve.
 - XIX. Of the invention of the instruments for working in iron.
 - XX. Of Noah and the Flood.
- XXI. Of Melchizedek.
- XXII. Of the generations of Noah, how seventy-two families sprang from three sons.
- XXIII. Of the succession of generations from the Flood until now.
- XXIV. Of the building of the Tower.
- XXV. Of Abraham.
- XXVI. Of the temptation of Job.
- XXVII. Of Isaac's blessing upon Jacob.
- XXVIII. Of Joseph.
 - XXIX. Of Moses and the Children of Israel.
 - XXX. Of Moses' rod.
 - XXXI. Of Joshua the son of Nun, and the Judges, and brief notices of the Kings of the Children of Israel.
- XXXII. Of the death of the Prophets; how they died, and (where) they were buried.
- XXXIII. Of the divine dispensation which was wrought in the New Testament, and of the genealogy of Christ. [w]
- XXXIV. Of the announcement of the angel to Jonachir (Joachim) in respect of Mary.
 - XXXV. Of the annunciation of Gabriel to Mary in respect of her conception of our Lord.
- XXXVI. Of our Lord's birth in the flesh.
- XXXVII. Of the prophecy of Zarâdôsht, that is Baruch the scribe.
- XXXVIII. Of the star which appeared in the East on the day of our Lord's birth.
 - XXXIX. Of the coming of the Magi from Persia, and the slaughter of the infants.

- XL. Of the going down of our Lord into Egypt.
- XLI. Of John the Baptist and his baptism of our Lord.
- XLII. Of our Lord's fast and His contest with Satan.
- XLIII. Of the passover of our Lord.
- XLIV. Of the passion of our Lord.
- XLV. Of the resurrection of our Lord.
- XLVI. Of the ascension of our Lord.
- XLVII. Of the descent of the Holy Ghost upon the Apostles in the upper chamber.
- XLVIII. Of the teaching of the Apostles, their deaths, and the place where each of them (was buried).
 - XLIX. The names of the twelve Apostles and the seventy (Disciples), one after another in (his) grade.
 - L. Of minor matters; those of the Apostles who were married, etc.
 - LI. The names of the Eastern Patriarchs, and the places where they were buried¹. []
 - LII. The names of the kings who have reigned in the world from the Flood to the present time, and the (number of the) years of the reign of each of them. The names of the kings of the Medes and the Egyptians; the names of the seventy old men who brought out the Scriptures and translated them; the names of the Roman emperors, and of the kings of Persia.
 - LIII. Of the end of times and the change of kingdoms. From the book of Methodius, the bishop of Rome.
 - LIV. Of Gog and Magog, who are imprisoned in the North.
 - LV. Of the coming of Antichrist, the son of perdition.
 - LVI. Of death and the departure of the soul from the body.
 - LVII. Of the rising of the dead and the general resurrection, the end of the material world, and the beginning of the new world.
 - LVIII. Of the manner in which men will rise in the day of the resurrection.

¹ C reads: The names of the Eastern Catholics, the successors of the Apostles.

- LIX. Of the happiness of the righteous, and the torture of sinners; and of the manner in which they will exist yonder.
- LX. Of the demons and sinners in Gehenna, whether after they have been punished and have suffered and received their sentence, they will have mercy shewn to them or not; and if mercy be shewn to them, when it will be.

CHAPTER I1.

OF GOD'S ETERNAL INTENTION IN RESPECT OF THE CREATION OF THE UNIVERSE. [,]

IT is well for us to take the materials for our discourse from the divine Scriptures, that we may not stray from the straight paths of the way of truth. The blessed David saith, 'Lord, thou hast been our dwelling-place in all generations, before the mountains were conceived 2. David, the harpist of the Spirit, makes known thereby, that although there was a beginning of the framing of Adam and the other creatures when they were made, yet in the mind of God it had no beginning; that it might not be thought that God has a new thought in respect of anything that is renewed day by day, or that the construction of Creation was newly planned in the mind of God: but everything that He has created and is about to create, even the marvellous construction of the world to come, has been planned from everlasting in the immutable mind of God. As the natural child in the womb of his mother knows not her who bears him, nor is conscious of his father, who, after God, is the cause of his formation; so also Adam, being in the mind of the Creator, knew Him not. And when he was created. and recognised himself as being created, he remained with this knowledge six hours only³, and there came over him a change, from knowledge to

¹ Chap. ii in the Oxford MS.

² Ps. xc. 1, 2.

^{*} See Bezold, Die Schatzhöhle, p. 7; Brit. Mus. Add. 25,875, fol. 7 a, col. 2: كلام عن من من المناه المناه

ignorance and from good to evil. Hence, when Divine Providence wished to create the world, the framing of Adam was first designed and conceived in the mind of God, and then that of the (other) creatures; as David saith, 'Before the mountains were conceived.' Consequently, Adam is older than the (other) creatures in respect of his conception, and the (other) creatures are older than Adam in respect of their birth and their being made. And whereas God created all creatures in silence and by a word, He brought forth Adam out of His thoughts, and formed him with His holy hands, and breathed the breath of life into him from His Spirit, and Adam became a living soul¹, and God gave him the knowledge of the difference between good and evil. When he perceived his Creator, then was God formed and conceived within the mind of man; and man became a temple to God his maker, as it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you²?' And again, 'I will dwell in them, and walk in them 3.

CHAPTER II4.

OF THE CREATION OF THE SEVEN NATURES (SUBSTANCES)
IN SILENCE.

WHEN God in His mercy wished to make known all His power and His wisdom, in the beginning, on the evening of the first day, which is Sunday, He created seven natures (substances) in silence, without voice. And because there was as yet none to hear a sound, He did well to create them in silence, that He might not make anything uselessly; but He willed, and heaven, earth, water, air, fire, and the angels and darkness, came into being from nothing.

CHAPTER III3.

OF EARTH, WATER, AIR, AND FIRE.

THE earth was $t\delta h$ $w\delta - b\delta h^6$, that is to say, it was unarranged and unadorned, but plunged in the midst of the waters. The waters were

¹ Gen. ii. 7. ² 1 Cor. iii. 16. ³ 2 Cor. vi. 16; Ex. xxix. 45; Lev. xxvi. 12.

⁶ Chap, iii in the Oxford MS.

⁸ Chap, iv in the Oxford MS.

[•] In Hebrew להג ובה, Gen. i. 2, a chaotic waste.

above it, and above the waters was air, and above the air was fire. The earth is by nature cold and dry. Dry land appeared on the third day, [a] when the trees and plants were created; and the waters were separated therefrom on the second day, when the firmament was made from them. Water is by nature cold and moist. As touching the 'Spirit which was brooding upon the face of the waters', some men have ignorantly imagined it to have been the Holy Spirit', while others have more correctly thought it to have been this air (of ours). Air is by nature hot and moist. Fire was operating in the upper ether, above the atmosphere; it possessed heat only, and was without luminosity until the fourth day, when the luminaries were created: we shall mention it in the chapter on the luminaries (chap. x). Fire is by nature hot and dry³.

CHAPTER IV4.

OF HEAVEN.

HEAVEN is like a roof to the material world, and will serve as the floor of the new world. It is by nature shining and glorious, and is the dwelling-place of the invisible hosts. When God spread out this firmament, He brought up above it a third part of the waters, and above these is the heaven of light and of the luminaries. Hence people say 'the heaven, and the heaven of heavens⁵'; for we call both the firmament and the waters which are above it 'heaven.' Some consider that the verse 'Let the waters⁶ which are above the heavens praise the

¹ Gen. i. 2.

This view is maintained in the 'Cave of Treasures,' Brit. Mus. Add. 25,875, fol. 3 b, col. 1: المناه المنا

מבע האש חם ויבש....והרוח חם ולח. והמים קרים ולחים והארץ יבשה וקרה: * Maimonides, משנה תורה. מדע. פרק. ד. א.

⁴ Chap. v in the Oxford MS.

⁵ r Kings viii. 27.

name of the Lord¹' refers to the holy angels and to our Lord's humanity; but neither the Church nor the orthodox teachers accept this.

CHAPTER V2.

OF THE ANGELS3.

THE Angels consist of nine classes and three orders, [upper, middle and lower. The upper order is composed of Cherubim, Seraphim, and Thrones: these are called 'priests' (kumrê), and 'chief priests,' and 'bearers of God's throne.' The middle order is composed of Lords, Powers and Rulers⁴: these are called 'priests' (kâhnê), because they receive revelations from those above them. The lower order consists of Principalities, Archangels and Angels: and these are the ministers who wait upon created things. The Cherubim are an intellectual motion⁵ which bears the throne of the holy Trinity, and is the chief of all motions; they are ever watchful of the classes of themselves and those beneath them. As concerning the epithet 'full of eyes',' which is applied to them, the eyes indicate the mystery of the revelations of the Trinity. Their head, and the foremost and highest among them, is Gabriel, who is the mediator between God and His creation. The Seraphim are a fiery motion, which warms those below it with the fire of the divine love. The six wings which each of them is said to possess? indicate the revelations which they receive from the Creator and transmit to mankind. The Thrones are a fixed motion, which is not shaken by the trials which come upon it. The Lords are a motion which is entrusted with the government of the motions beneath it; and it is that which prevents the demons from injuring created things. The Powers are a mighty motion, the minister of the will of the Lord; and

[II. 2.]

¹ Ps. cxlviii. 4. ² Chap. vi in the Oxford MS.

³ Dionysium Areopagitam sequitur Bassorensis in hac materia. Sufficit nomen tantum Hierarchiae coelestis dixisse.' Schoenfelder, note 28, p. 10.

⁴ Colossians i. 16, 'thrones, or dominions, or principalities, or powers.'

⁵ 'Motion' or 'movement,' Zau'd. 'Angelus est substantia intellectualis semper mobilis.' Schoenfelder, note 29, p. 10.

⁶ Rev. iv. 6, 8; Ezek. i. 18.

⁷ Isaiah vi. 2.

it is that which gives victory to some rulers in battle and defeat to others. The Rulers are a motion which has power over the spiritual treasures, to distribute them to its companions according to the will of the Creator. This class of angels governs the luminaries, the sun, moon, and stars. [35] The Principalities are a defined motion which possesses the direction of the upper ether, of rain, clouds, lightning, thunder, whirlwinds, tempests, winds, and other ethereal disturbances. Archangels are a swift operative motion, into whose hands is entrusted the government of the wild beasts, cattle, winged fowl, reptiles, and everything that hath life, from the gnat to the elephant, except man. The Angels are a motion which has spiritual knowledge of everything that is on earth and in heaven. With each and every one of us is an angel of this group—called the guardian angel—who directs man from his conception until the general resurrection. The number of each one of these classes of angels is equal to the number of all mankind from Adam to the resurrection. Hence it is handed down that the number of people who are going to enter the world is equal to the number of all the heavenly hosts; but some say that the number is equal to that of one of the classes only, that they may fill the place of those of them who have fallen through transgressing the law; because the demons fell from three classes (of angels), from each class a third part. If then it is an acknowledged fact that there are three orders of angels, and in each order there are three classes, and in every class a number equivalent to that of all mankind, what is the total number of the angels? Some say that when the angels were created, and were arranged in six divisions—Cherubim, Seraphim, Thrones, Principalities, [Archangels, and Angels—the three lower divisions reflected (saying), 'What is the reason that these are set above, and we below? for they have not previously done anything more than we, neither do we fall short of them.' On account of this reflection as a cause, according to the custom of the (divine) government, Justice took from both sides, and established three other middle classes of angels-Lords, Powers, and Rulers-that the upper might not be (unduly) exalted, nor the lower think themselves wronged. As for the dwelling-place of the angels, some say that above the firmament there are waters, and above them another heaven in the form of infinite light, and that this is the home of the angels. Here

too is God without limit, and the angels, invisible to bodily eyes, surround the throne of His majesty, where they minister to 'the tabernacle not made with hands 1.' Others say that, from the beginning, when God created the angels, until the second day, in which the firmament was made, all the classes of angels dwelt in the upper heavens; but when the firmament was made, they all came down below it, with the exception of three classes—the Cherubim, Seraphim, and Thrones 2—who remained above it. These surrounded and supported the Shechinah of God from the beginning of the world until our Lord ascended unto heaven; and after the Ascension, behold, they surround and support the throne of the Christ God, who is over all, until the end of the world. The Expositor³ and his companions say: 'The tabernacle which Moses made is a type of [a] the whole world.' The outer tabernacle is the likeness of this world, but the inner tabernacle is the similitude of the place that is 4 above the firmament. And as the priests ministered in the outer tabernacle daily, while the high priest alone entered into the inner tabernacle once a year; so of all rational beings, angels and men, no one has entered (the place) above the firmament, save the High Priest of our confession, Jesus Christ⁵. The fathers, when they have been deemed worthy at any time to see our Lord in a revelation, have seen Him in heaven, surrounded by the Cherubim and Seraphim. Hence some say that there are angels above the heavens. All these celestial hosts have revelations both of sight and of hearing; but the Cherubim have revelations by sight only, because there is no mediator between them and God. The angels have an intellect superior to that of the rest of rational beings; man has stronger desire, and the demons a greater degree of anger.

¹ Heb. ix. 11.

² According to the 'Cave of Treasures,' these were created on the first day. See Bezold's translation, p. 1, and Brit. Mus. Add. 25,175, fol. 1 b, col. 1.

⁸ Or Commentator, that is Theodore of Mopsuestia. See Assemani, Bibl. Orient., iii. 1. 30.

⁴ Schoenfelder, similitudinem aetheris, qui etc.

⁸ Heb. ix. 7.

CHAPTER VI1.

OF DARKNESS.

DARKNESS is a self-existent nature; and if it had not had a nature, it would not have been reckoned among the seven natures which were created in the beginning in silence. Others say that darkness is not a self-existent nature, but that it is the shadow of bodies.

CHAPTER VII2.

OF EFFUSED (CIRCUMAMBIENT) LIGHT.

WHEN the holy angels were created on the evening of the first day, without voice, they understood not their creation, but thought within themselves [1] that they were self-existent beings and not made. On the morning of the first day God said in an audible and commanding voice, 'Let there be light's,' and immediately the effused light was created. When the angels saw the creation of light, they knew of a certainty that He who had made light had created them. And they shouted with a loud voice, and praised Him, and marvelled at His creation of light, as the blessed teacher saith, 'When the Creator made that light, the angels marvelled thereat,' etc.; and as it is said in Job, 'When I created the morning star, all my angels praised me '.' Now by nature light has no warmth.

CHAPTER VIII⁶.

OF THE FIRMAMENT.

ON the evening of the second day of the week, God willed to divide the heavens from the earth, that there might be luminaries and stars beneath the heavens to give light to this world, and that the heavens might be a dwelling-place for the righteous and the angels after the

¹ Chap. vii in the Oxford MS.

² Chap. viii in the Oxford MS.

Gen. i. 3. Meaning, probably, Theodore of Mopsuestia.

⁵ Solomon seems to refer to Job, chap. xxxviii. 7.

⁶ Chap. ix in the Oxford MS.

resurrection. God said, 'Let there be a firmament which shall divide the waters from the waters'; and straightway the waters were divided into three parts. One part remained upon the earth for the use of men, cattle, winged fowl—the rivers and the seas; of another part God made the firmament; and the third part He took up above the firmament. But on the day of resurrection the waters will return to their former nature.

CHAPTER IX2.

OF THE CREATION OF TREES AND PLANTS, AND THE MAKING OF SEAS AND RIVERS.

On the third day God commanded that the waters should be gathered into the pits and depths of the earth, and that the dry land should appear³. When the waters were gathered together into the depths of the earth, and the mountains and hills had appeared, God placed the sand as a limit for the waters of the seas⁴, that they might not pass over and cover the earth. And God commanded the earth to put forth herbage and grass and every green thing⁵; and the earth brought forth trees and herbs and plants of all kinds, complete and perfect in respect of flowers and fruit and seed, each according to its kind. Some say that before the transgression of the command, the earth brought forth neither thorns nor briars, and that even the rose had no thorns as it has now; but that after the transgression of the command, the earth put forth thorns and briars by reason of the curse which it had received. The reason why God created the trees and plants before the creation of the luminaries was that the philosophers, who discourse on natural phenomena, might not imagine that the earth brought forth herbs and trees through the power of the heat of the sun. Concerning the making of Paradise, it is not mentioned in the Pentateuch on what day it was created; but according to the opinion of those who may be relied upon, it was made on the same day in which the trees were made⁶: and if the Lord will, we will speak about it in its proper place.

¹ Gen. i. 6.
² Chap. x in the Oxford MS.
⁸ Gen. i. 9.

⁴ Comp. Jer. v. 22. ⁵ Gen. i. 12.

⁶ According to Rabbi Eliezer, chap. iii (Horowitz, אנדח אנדוח, part i, Leipzig, 1881), Paradise was one of the seven things created before the world.

CHAPTER X1.

OF THE MAKING OF THE LUMINARIES2.

On the fourth day God made the luminaries—sun, moon, and stars of three substances, air, light, and fire. He took aerial material and prepared vessels like lamps, and mixed fire with light, and filled them. And because in the nature of fire there was no light, nor heat in that of light, [the fire imparted heat to the light, and the light gave luminosity to the fire; and from these two were the luminaries—sun, moon, Some say that the luminaries were made in the and stars—fabricated. morning, that the sun was placed in the east, and the moon in the west; while others say that they were made in the evening, and that the sun was placed in the west, and the moon in the east; and therefore the Jews celebrate the fourteenth³ in the evening. Others say that all the luminaries when they were created were placed in the east; the sun completed his course by day, while the moon waited until eventide, and then began her course. The path of the luminaries is beneath the firmament, and they are not fixed as men have foolishly stated, but the angels guide them. Mâr Isaac says, 'The sun performs his course from the east to the west, and goes behind the lofty northern mountains the whole night until he rises in the east.' And the philosophers say that during the night the luminaries perform their course under the earth.

CHAPTER XI4.

OF THE CREATION OF SEA-MONSTERS, FISH, WINGED FOWL, AND THE REPTILES THAT ARE IN THE SEAS.

On the fifth day of the week God made from the waters mighty sea-monsters, fish, winged fowl, swimming beasts, and the reptiles that are in the seas. He created the winged fowl that are in the waters from the waters; for, like fish, they lay eggs and swim. Now, fish swim [] in the waters, and winged fowl in the air; but some of the latter

¹ Chap. xi in the Oxford MS, ² Gen. i. 14.

³ See Exod. xii. 18.
⁴ Chap. xii in the Oxford MS.
⁵ Gen. i. 21.

in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth; still they consist of parts of all the other elements. Those, however, that are of the waters, have the greater part of their composition made of water; while the greater part of those whose origin is earth, consists of earth: but none of them lack the four elements.

CHAPTER XII1.

OF THE CREATION OF BEASTS AND ANIMALS.

On Friday eve God created them², and therefore animals can see at night as well as in the day time. Others say that they were all created in the morning, and that God created Adam after them on the sixth day, which is Friday.

CHAPTER XIII3.

OF THE FORMATION OF ADAM.

On the Friday, after the making of all created things, God said, 'Come, let us make man in our image and in our likeness'.' The Jews have interpreted the expression 'Come, let us make,' as referring to the angels; though God (adored be His glory!) needs not help from His creatures: but the expositors of the Church indicate the Persons of the adorable Trinity. Some say that when God said 'Come, let us make man in our image and in our likeness,' the angels by the eye of the Spirit saw the right hand (of God) spread out over the whole world, and there were in it parts of all the creatures both spiritual and corporeal. And God took from all these parts', and fashioned Adam with His holy hands, [and breathed into him the breath of life,

¹ Chap. xiii in the Oxford MS.

² Gen. i. 25.

³ Chap. xiv in the Oxford MS.

⁴ Gen. i. 26.

⁵ Compare Sanhedrîm, fol. 38, col. ו: רבי מאיר אומר אדם הראשון מכל העולם

Among other things, Jewish tradition says that the first Adam had two faces, שני פרצופין (Berâchôth, fol. 61, col. 1); that he was formed in two parts, on the one side male, and on the other female; that in height he reached from earth to heaven (Chagîgâh, p. 12, col. 1); and that he_could stretch from one end of the world to the other (Sépher Hasídím, No. 500).

and man became a living soul. Others say that God took earth from the four quarters of the world, and formed Adam outside Paradise;

¹ Gen. ii. 7.

² See Bezold, Die Schatzhöhle, pp. 3 and 4; and Brit. Mus. Add. 25,875, fol. 4 b, col. 1, line 23 to fol. 5 b, col. 1, line 14: Loan pele man pele man pele عملها والمددد لاومها. معلما فرضاها في تعصلون ددا عليا للا محموم بالمحال العد الحواله بحدم دوسا دم حصم اب وهدار. حورا وب صموره حلا مدوقل محسل ودر مصحه طلقًا ديا ملا ورا ووه حرسكا وحناسال في اهنه ١٥٥٥ سم كسر. واوهدونا فصال عطساسا كع مصيار وصماره والحوا محدور، وسان مسيده والحوا مر المعمولي والمعنصي حدد مع محم محمد والمسملاة محمو حدما حي عصم معسود هسره ومملاً منع مكنه (فحل هزول حهزا. ومنع مكنه صدل ومثل لموهلاً مثل. ومنع عده (إذ وحدل تعلمها وزوسل وهو عده صدا وبوزا فلسل محس وسعسمال وسره معلقا مر الماهسمة وحب الاحجا الهجوقها مستلاحيه فعما معسور io e e. ai icoll. oucemabl. occapil. oificall. occap (Lol leg. occh المرا حكما مع محم إنحم المهموقة حديد الماد الرور الا وحده معدد حده ملا صبح المله حده حمدها. معلا عنها المع المداد المدهور عبدا الموه مع حدوا الزم بملاحدور. ولموهلا مع معتل: ومحدور ومتقعل وبوزولا المحمد بهده رومه مع الذ المحمد معلم المعتمد المعاد مع المعتمد المعتمد المعاد ال وفلسا مع سفرا: وعدوم سقط مستحملا حجوونيه بيهوم، محمد الحما الاوم حارةها عبيقلال حرحصه وجوهاها وعباساه طالقا حساله عجسمال المارحه مع معانطه وسلمه. سده موه من وصعال واهقماد: مع معلمه المارحة حموقها محسل أبو أصفيه ومضمل ونوهذا وخنقوها أبو مضمل ووهمال وصيده أس مهذا ومنه سهركه من من منه منه ممه ممم حصر حلمة وانحا. مسم لماليون وكون حن ومعلا والملسم حن اصعه وعنهم. صهلا وحادامكم المحب اربع ماهم حجم حجمها وصححما والماهم حبمه عكلا بالمحمسلال ماهم المحجم محجما معومل متحل ملهم اماحه الحواجه معاهما والموره ماهم المكيهة الما ملا عدوب حوال والمقعد عدوب ستما وحدوا وهوسما محدة مبع ابع معم حمدة الماقص حمد قمس معمره معرف حمد محمد صقا واملاحموه حدد ومصحه صلاقا وسحةاا محدد واحدا مر اضد حدد اوم ه الحديار صحدا. وصورا. وبدرا. وفعل وصبحار ومحمور حجتبا وحورا. مكر معلاجين ووسكر بوده ومتوحظ كر ممكليا حلا حلا هيم وحيط ودو The creation of مصحه صلاقا ۱۹۰ حند ملا. دومه محمه ، نعمه محمه م Adam was on this wise. On the sixth day, which is Friday, at the first hour,

^{*} For wantlo.

⁺ Bezold corrects this into

while others say that God fashioned him in the middle of the earth, on the spot where our Lord was crucified, and that there also was

when silence reigned over all the ranks of the (heavenly) hosts, God said, "Come, let us make man in our image after our likeness"—hereby making known concerning the glorious Persons (of the Trinity). When the angels heard these words they were in fear and trembling, saying one to another, "We shall see a great miracle to-day, the likeness of God our Maker." And they saw the right hand of God stretched out and extended over the whole world; and all created things were collected in the palm of His right hand. And they saw that He took a grain of dust from all the earth, a drop of water from the whole nature of water, a breath of wind from all the atmosphere above, and a little warmth from all the nature of fire. And the angels saw when these four feeble elements—that is, cold and heat and dryness and moisture—were laid in the palm of His right hand, and God formed Adam. For what reason did God make Adam out of these four elements, unless it were that through them everything in the world should be subject unto him? He took a grain of dust, that all natures which are of dust might be subject unto Adam; and a drop of water, that all those in the seas and rivers might be his; and a breath of air, that all kinds of birds of the air might be given unto him; and the heat of fire, that all the fiery beings and (heavenly) hosts might come to his aid. And God formed man with His holy hands, in His image and likeness. When the angels saw his glorious appearance, they trembled at the beauty of his appearance; for they saw the form of his face blazing with glorious beauty like the sphere of the sun, and the light of his eyes was like the sun, and the form of his body like the light of crystal. And when he stretched himself, and stood in the centre of the earth, he set his two feet on the spot where the cross of our Redeemer was placed: for Adam was created in Jerusalem, and there it was that he put on royal apparel, and the crown of glory was set upon his head; and there was he made king and priest and prophet, there did God set him upon the throne of His glory, and there He made him master over all creatures. And all beasts and cattle and fowl were gathered together, and they passed before Adam and he gave them names; and they bowed their heads to him, and all natures did homage to him and were subject unto him. And the angels and (heavenly) hosts heard the voice of God saying to him, "Adam, behold I have made thee king and priest and prophet and lord and chief and governor of all things made and created; to thee shall they be subject, and thine shall they be: and I have given thee power over everything that I have created." And when the angels heard these words, they all blessed and worshipped him.'

[II. 2.]

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Adam's skull laid. After God had formed Adam outside Paradise, He brought him in as a king, and made him king over all the creatures, and commanded him to give a name to each of them. God did not gather together unto Adam all cattle, nor (all) that swim in the sea, nor (all) the birds of the air, that he might give them names¹; but he received dominion and power over them to make use of them as he pleased, and to give them names, as a master to his slaves. And when God had brought him into Paradise, He commanded him to till it and to guard it. Why did God say 'to till it and to guard it'?—for Paradise needed no guarding, and was adorned with fruit of all kinds, and there was none to injure it—unless it were to exhort him to keep His commandments, and to till it that he might not become a lover of idleness. Because Adam had not seen his own formation, and was not acquainted with the power of his Maker, it was necessary that, when Eve was taken from him in his own likeness, he should perceive his Maker, and should acknowledge that He who made Eve also made him, and that they two were bound to be obedient to Him.

CHAPTER XIV2.

OF THE MAKING OF EVE.

God said, 'Let us make a helper for Adam's.' And He threw upon Adam a sleep and stupor, and took one of his ribs from his left side, [a] and put flesh in its place, and of it He formed Eve. He did not make her of earth, that she might not be considered something alien to him in nature; and He did not take her from Adam's fore-parts, that she might not uplift herself against him; nor from his hind-parts, that she might not be accounted despicable; nor from his right side, that she might not have pre-eminence over him; nor from his head, that she might not seek authority over him; nor from his feet, that she might



¹ So also Bar Hebraeus in the Ausar Raze or Horreum Mysteriorum, Brit. Mus. Add. 21,580, fol. 32 a, col. 1: .رومك إنه للعم الله وبه المحكم على مما مها المحتمد على مما مها .قالمت وي وند معالمة المحتمد على المح

² Chap. xv in the Oxford MS.

³ Gen. ii. 18.

not be trodden down and scorned in the eyes of her husband: but (He took her) from his left side¹, for the side is the place which unites and joins both front and back².—Concerning the sleep which God cast upon Adam, He made him to be half asleep and half awake, that he might not feel pain when the rib was taken from him, and look upon the woman as a hateful thing; and yet not without pain, that he might not think that she was not meet for him in matters of nature. When Adam came to himself, he prophesied and said, 'This is bone of my bones, and flesh of my flesh; this shall be called woman ³': and they were both clothed in light⁴, and saw not each other's nakedness.

CHAPTER XV5.

OF PARADISE.

In the eastern part of the earth, on the mountain of Eden, beyond the ocean, God planted Paradise, and adorned it with fruit-bearing trees of all kinds, that it might be a dwelling-place for Adam and his progeny, if they should keep His commandments. He made to spring forth from it a great river, which was parted into four heads⁶, to water Paradise and the whole earth. The first river is Pîshôn, which compasseth the land of Ḥavîlâ, where there is gold and beryls and fair and precious

¹ So also Bar Hebraeus in the Ausar Rázé, Brit. Mus. Add. 21,580, fol. 32 a, col. 1: ما المصرب المهم وما المعمد المعمد المعمد منافعة منافعة منافعة منافعة منافعة منافعة منافعة المعمد ا

² According to Rabbi Joshua of Sichnîn (סיכנין), God did not form Eve from Adam's head, that she might not carry her head proudly; nor from his eye, that she might not be curious; nor from his ear, that she might not be an eavesdropper; nor from his mouth, that she might not be gossiping; nor from his heart, that she might not be quarrelsome; nor from his hand, that she might not touch everything with her hand; nor from his feet, that she might not rove about. Bereshith Rabbah on Gen. ii. 22. Wünsche, Der Midrash Ber. Rab., Leipzig, 1881, p. 78. On Sichnîn, see Neubauer, La Géographie du Talmud, p. 204.

³ Gen. ii. 23.

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⁸ Chap. xvi in the Oxford MS.

⁶ Gen. ii. 9-17.

stones. The second river is Gîhôn, that is, the Nile [of Egypt. The third river is Deklath (the Tigris), which travels through the land of Assyria and Bêth-Zabdai 1. The fourth river is Perath (the Euphrates), which flows through the middle of the earth. Some teachers say that Paradise surrounds the whole earth like a wall and a hedge beyond the ocean. Others say that it was placed upon the mount of Eden, higher than every other mountain in the world by fifteen cubits2. Others say that it was placed between heaven and earth, below the firmament and above this earth, and that God placed it there as a boundary for Adam between heaven and earth, so that, if he kept His commands, He might lift him up to heaven, but if he transgressed them, He might cast him down to this earth. And as the land of heaven is better and more excellent than the land of Paradise, so was the land of Paradise better and more glorious and more excellent (than our earth); its trees were more beautiful, its flowers more odoriferous, and its atmosphere more pure than ours, through superiority of species and not by nature. God made Paradise large enough to be the dwelling-place of Adam and of his posterity, provided that they kept the divine commandments. Now it is the dwelling-place of the souls of the righteous, and its keepers are Enoch and Elijah; Elijah the unwedded, and Enoch the married man: that the unwedded may not exalt themselves above the married, as if, forsooth, Paradise were suitable for the unwedded only. The souls of sinners are without Paradise, in a deep place called Eden. After the resurrection, the souls of the righteous and the sinners will put on their bodies. The righteous will enter into heaven, which will become the land of the righteous; while the sinners will remain upon earth. The tree of good and evil that was in Paradise did not by nature possess these properties of good and evil like rational beings, but only [3.2] through the deed which was wrought by its means; like the 'well of contention',' and the 'heap

¹ Or Bâ-Zabdâ, a district on the western or right bank of the Tigris, adjacent to Jazîrat Ibn 'Omar.

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⁸ Gen. xxvi. 20.

of witness¹,' which did not possess these properties naturally, but only through the deeds which were wrought by their means. Adam and Eve were not stripped of the glory with which they were clothed, nor did they die the death of sin, because they desired and ate of the fruit of the fig-tree—for the fruit of the fig-tree was not better than the fruit of any other tree-but because of the transgression of the law, in that they were presumptuous and wished to become gods. On account of this foolish and wicked and blasphemous intention, chastisement and penalty overtook them.—Concerning the tree of life which was planted in the middle of Paradise, some have said that Paradise is the mind, that the tree of good and evil is the knowledge of material things, and that the tree of life is the knowledge of divine things, which were not profitable to the simple understanding of Adam². Others have said that the tree of life is the kingdom of heaven and the joy of the world to come; and others that the tree of life was a tree in very truth, which was set in the middle of Paradise, but no man has ever found out what its fruit or its flowers or its nature was like³.

CHAPTER XVI4.

OF THE SIN OF ADAM 5.

WHEN God in His goodness had made Adam, He laid down a law for him, and commanded him not to eat of the tree of good and evil, which is the fig-tree. After Eve was created, Adam told her the story of the tree; and Satan heard it, and by his envy it became the occasion and cause of their being made to sin, [a] and being expelled from Paradise, for it was by reason of him that Adam fell from the height

¹ Gen. xxxi. 47.

مركبط معمداً؛ من المعنى عبد المعنى عبد المعنى المع

The Rabbis thought that it was either the date-palm, the vine, the ethrog אחרונ (Pers. בُرُبُّ , Arab. ביוֹ 'citron-tree'), or the fig-tree. Midrash Rabbah on Gen. ii. 9, 10; Wünsche, p. 69.

⁴ Chap. xvii in the Oxford MS.

⁵ Gen. iii. 6-24.

of his glory. Some say that Satan heard when God commanded Adam not to eat of that tree. Others say that God commanded Adam in his mind, mentally (and not by sense); others again say, by sense and openly. And Satan saw that the serpent was more subtle than all four-footed beasts¹; and he played in him, as it were with pipes, in the hearing of Eve, like an instrument, and said to her, 'Ye shall not die, as God hath said to you, but ye shall be gods like God, knowers of good and evil.' Then Eve saw that the appearance of the fig-tree was beautiful, and that its smell was delightful; and she desired to eat of it and to become a goddess. So she stretched out her hand, and plucked, and ate, and gave also to her husband, and he likewise did eat. And they were stripped of the fair glory and glorious light of purity wherewith they were clothed, when they saw not each other's nakedness. And

مدلا محجد حيم سما ويحده وافرسه طاز حما معقد فروسها. ومديلا ا أسرا حكما حلا حسما وصفر تعمد حيلا وسرم ووا وصمعنا سالمه. وأر ساما موما كن سوا كرصماه، حسرا حدما موما صع مرصوم، وأعداما ومن وضحه كن صدور مدسل كعنسلال صما عسلما نحط مضام كن صد كنه دكن. هميه صميا الصكا حصرة. وما الم عنسال عسرا المصحر مكه، معافيل كحصطة ومديا وصمارة حيم أول مساسط ومصرا موسا حسومال حزول وهمنا حين وسحيان صحكا حصن وهوسا حسما مدوسا أوبن ورسا حوب حصدة ون وصصح حصن وصطسعها وحما واصح وتاسط وصلا And he went and dwelt in the serpent, and carried . • And he went and dwelt in the serpent, and carried him and made him fly through the air to the skirts of Paradise. Why did he enter into the serpent and hide himself (there)? Because he knew that his appearance was hideous, and that if Eve saw his form she would straightway flee from him. As one who teaches a bird* the Greek tongue, brings a large mirror and places it between himself and the bird, and then begins to speak to her; and the bird as soon as it hears his voice turns round, and seeing its own form in the mirror straightway rejoices, thinking that it is a companion speaking with her, and thus willingly inclines her ear and listens to the words of him that talks with her, and pays attention (to them) and learns to talk Greek; so also did Satan enter in and dwell in the serpent.' Bezold, Die Schatzhöhle, p. 6; Brit. Mus. Add. 25,875, fol. 6 b, col. 1.

^{*} The bird that learns to talk is called 'parrot': منه المجادة المجاد

their eyes were opened, and they saw their nakedness; and they took leaves of the fig-tree, and covered their nakedness for shame, and hid themselves beneath thick trees. Then God called Adam and said to him, 'Where art thou, Adam?'-not that He did not know where he was, but [He asked] in a chiding manner—and Adam said, 'Lord, I heard Thy voice, and I hid myself because I am naked.' God said, 'Whence knowest thou that thou art naked? peradventure hast thou transgressed the law and command which I laid down for thee, and hast eaten of the tree of which I commanded thee not to eat?' Adam said, 'The woman whom thou gavest to be with me, she gave to me, and I did eat.' And God questioned Eve [as] in like manner; and Eve said, 'The serpent beguiled me, and I did eat.' And God cursed the serpent, saying, 'Cursed art thou above all beasts upon the earth.' With the cursing of the serpent, who was the tool of Satan, Satan, who had instigated the serpent, was himself cursed; and immediately his legs were destroyed, and he crawled upon his belly, and instead of being an animal became a hissing reptile. And God set enmity between the serpent and man, saying, 'He shall smite the heel of man, but man shall crush his head, and the food of the serpent shall be dust.' God said to Eve, 'In pain shalt thou bring forth children;' and to Adam He said, 'Cursed is the ground for thy sake, and in toil and the sweat of thy face shalt thou eat thy bread; for dust thou art, and unto dust shalt thou return.' And the earth, by reason of the curse which it had received, straightway brought forth thorns and thistles. And God drove them out from Paradise at the ninth hour of the same day in which they were created.

CHAPTER XVII1.

OF THE EXPULSION OF ADAM AND EVE FROM PARADISE.

AFTER God had expelled them from Paradise, like wicked servants driven forth from the inheritance of their master, and had cast them into exile, over the gate at the eastern side of Paradise He set a cherub with a sword and spear to frighten Adam from approaching Paradise. Some say that the cherub was one of the heavenly hosts, of the class of the

¹ Chap. xviii in the Oxford MS.

Cherubim; and others say that he did not belong to the spiritual powers, but was a terrible form endowed with a body. So also the spear point and the sword were made of fire extended [like a sharp sword, which went and came round about Paradise to terrify Adam and his wife. And God made for them garments of skin to cover their shame. Some say that they clothed themselves with the skins of animals, which they stripped off; but this is not credible, for all the beasts were created in couples, and Adam and Eve had as yet no knives to kill and flay them; hence it is clear that he means the bark of trees 1. Only the blessed Moses called the bark of trees 'skins,' because it fills the place of skins to trees. In the land of India there are trees whose bark is used for the clothing of kings and nobles and the wealthy, on account of its beauty. After God had expelled Adam and his wife from Paradise, He withheld from them the fruits of trees, and the use of bread and flesh and wine, and the anointing with oil; but they cooked grain and vegetables and the herbs of the earth, and did eat sparingly. Moreover, the four-footed beasts and fowl and reptiles rebelled against them, and some of them became enemies and adversaries unto them. They remained thus until Noah went forth from the ark, and then God allowed them to eat bread and to drink wine and to eat flesh, after they had slain the animal and poured out its blood. They say that when Adam and Eve were driven out of Paradise, Adam cut off a branch for a staff from the tree of good and evil; and it remained with him, and was handed down from generation to generation unto Moses and even to the Crucifixion of our Lord; and if the Lord will, we will relate its history in its proper place 2. [and]

CHAPTER XVIII3.

OF ADAM'S KNOWING EVE.

WHEN Adam and Eve went forth from Paradise, they were both virgins. After thirty years Adam knew Eve his wife, and she conceived

² See chap. xxx.

⁸ Chap. xix in the Oxford MS.

and brought forth Cain together with his sister Kelêmath at one birth. And after thirty years Eve conceived and brought forth Abel and Lebôdâ his sister at one birth. And when they arrived at the age for marriage, Adam wished and intended to give Abel's sister to Cain and

¹ The 'Cave of Treasures' relates the story of Cain's birth and the dispute of oe حدا / و وسعم حسوا (سلاه، بعد مع معقد، ۱۹۹۶) ومع دعا الله الماه، بعد مع معقد الله الماه، بعد مع معقد الله الماه، هنا بسل المحال معددًا. وحدمال معم [الم] حيد محددًا. وحدمة وعبعة. هن مرسل كمعة حدد حلسل العدب عن وحد ملا الحلم متم وبعمه مع هنايسا سمع ازم حسوا. ماحي سمع ارم حسوا الماء. وحهد ومحبيا حملي مكلحه المه خصه مادي حيد مكرا كوده مكمكم ساه خصه. هم احده لخدا. (مدر اوم حددار بعد حدد ملي حمد مدر والمحبل مع هجيلاً. وهجيلاً بهم خخجوراً أن والمحبل حم على. وأحد على حيداً أحده. أما خما أما حسان وهوا نفو حساه، صهال الحداد معدا ١٠٥١. ومر معم اوم قدا محمع المخلم حم يحد واحد حذد عوميا موه ما. واهد سطور والمحبل حصور الله عد حمد صدر عدا وحدا وحدا وهمه محرا وحداد وهمه حنم لمهذا ما مبيعا محمد حصدنا حدًا. معنده العم معتصم مرحه عبع الحداد وصبع لمعاملهم حم ستدمى وهوا ودم شحمع اوم موما مبحلا ممان وهدا حدةه حدة إوزار المحكل حدد صليا حمام ومعله المحدلا اسه و مولا حدورا. وصولا واصطحد مواحده والا المحلا مرم احدوا. ومواجده واحدال المحلاء واحد أوهد سعمه على حلا احدال المواد ودر سمه حمدمال مع ملع حلا محملا اسهم ومهده حره حما الماها When Adam wished to know Eve his wife, he took from the skirts of Paradise gold, myrrh, and frankincense, and put them in a cave: and he blessed it and sanctified it that it might be the house of prayer of himself and of his sons, and he called it the "Cave of Treasures." And Adam and Eve came down from that holy mountain to its skirts below; and there Adam knew Eve his wife. Some say that Adam knew Eve thirty years after they had gone forth from Paradise. And she conceived and bare Cain and Lěbôdâ his sister with him; and again she conceived and bare Abel and Kělêmath his sister with him. When the youths had grown up, Adam said to Eve, "Let Cain take to wife Kělêmath who was born with Abel, and let Abel take Lěbôdâ who was born with Cain." But Cain said to Eve his mother, "I will take to wife my own sister, and let Abel take his;" for Lěbôdâ was beautiful. When Adam heard these words, he was very grieved, and said, "It is a transgression of the

[II. 2.]

Cain's sister to Abel: but Cain desired his own sister more than Abel's 1. Both (i.e. Kělêmath and Lěbôdâ) were his sisters, but because of their birth at one time I have called them thus. Now Cain's sister was exceedingly beautiful. The two brothers made an offering to God because of this matter. Abel, because he was a shepherd, offered up of the fat firstlings of his flock in great love, with a pure heart and a sincere mind. Cain, because he was a husbandman, made an offering of some of the refuse of the fruits of his husbandry with reluctance. He made an offering of ears of wheat that were smitten by blight; but some say of straw only. And the divine fire came down from heaven and consumed the offering of Abel, and it was accepted; while the offering of Cain was rejected. And Cain was angry with God, and envied his brother; and he persuaded his brother to come out into the plain, and slew him. Some say that he smashed his head with stones, and killed him; and others say that Satan appeared to him in the form of wild beasts that fight with one another and slay each other. [4] At any rate, he killed him, whether this way or that way. Then God said to Cain, 'Where is Abel thy brother?' Cain said, 'Am I forsooth my brother's keeper?' God said, 'Behold, the sound of the cry of thy brother Abel's blood has come unto me; and God cursed Cain, and made him a wanderer and a fugitive all the days of his life. From the day in which the blood of Abel was shed upon the ground, it did not

law that thou shouldst take to wife thy sister who was born with thee. But take ye of the fruit of the trees and the young of the flocks, and go ye up to the top of this holy mountain, and enter into the Cave of Treasures, and offer up your offerings there, and pray before God, and then be united unto your wives." And it came to pass that when Adam the first priest, and Cain and Abel his sons, were going up to the top of the mountain, Satan suggested to Cain to slay Abel his brother for the sake of Lěbôdâ, and because his offering was rejected and not accepted before God, while that of Abel was accepted. And Cain increased his envy against Abel his brother; and when they came down to the plain, Cain stood up against Abel his brother and slew him by a wound from a flint stone.' See Bezold, Die Schatzhöhle, p. 8; Brit. Mus. Add. 25,875, fol. 7b, col. 2 to fol. 8a, col. 2.

¹ According to R. Ḥûnâ, Cain wished to marry his sister because she was born with him, Běrêshîth Rabbâh on Gen. iv. 8.

s not given in Castell Michaelis. It occurs again at p. معار عبية أند أن المعار أن المعار أن المعار أن المعارفة المعارف

again receive the blood of any animal until Noah came forth from the ark. Adam and Eve mourned for Abel one hundred years. In the two hundred and thirtieth year ¹, Seth, the beautiful, was born in the likeness of Adam; and Adam and Eve were consoled by him. Cain and his descendants went down and dwelt in the plain, while Adam and his children, that is the sons of Seth, dwelt upon the top of the Mount of Eden. And the sons of Seth went down and saw the beauty of the daughters of Cain, and lay with them ²; and the earth was corrupted and polluted with lasciviousness ³; and Adam and Eve heard of it and

According to Gen. v. 3, in the one hundredth and thirtieth year. The Oxford MS. gives the 233rd year.

³ Gen. vi. 2.

^{* &#}x27;And the sons of Seth had intercourse with the daughters of Cain; and they conceived by them and brought forth mighty men, the sons of heroes, like towers. Hence early writers have erred and written, "The angels came down from heaven, and had intercourse with mankind, and from them were born mighty men of renown." But this is not true; they have said this because they did not understand. Now see, my brother readers, and know that this is neither in the nature of spiritual beings, nor in the nature of the impure and evil-doing demons who love adultery; for there are no males nor females among them, nor has there been even one added to their number since they fell. If the devils were able to have intercourse with women, they would not leave one single virgin undefiled in oslobelo محمد حمد ملح مالي. وقل معامله معامله معامله معامله مالي معامله وتكم معدون محدر متحدد متد متحدد حبصه أل وصيبرال ومدولا ووا يحد معمدتها مرقعها ومعده. وصلاقا حم سعه صع مصداً وامعماهه حم أسما وصدوه الماكره وكم عدد المقدول وكم مند. صها الماجسة العده وصلا سره أسمى أة أس مةفعل ووحه وهم حصلا ووصلا وول ماوا هنور والطيور للقا وهدي حقطال وتسعد حوال الط حصيور ووال صورا وكنا حده أورة مقدول ولا الماهم حلا صيبهم، مع وتعده ولا سر. اكه معمدس ١٥٥٥ وما ومعادلهم عم نقا: ال محمد ١٥٥٥ سرا حده كما في موم مندكم See Bezold, Die Schatzhöhle, p. 18; and Brit. Mus. Add. 25,875, fol. 14 b, col. 2. ممل هجونيا كحت إوم المحمد المرابع حصد وودة الم حرصمال وحمرسمال وصلا وصماده محله معل مال وهو صداد مع دم معتمر وسوه و معلمه حت المدا وسكه وه المحدا المأوا العدد مع مصدا مدعد مرب الموهم معمس ومدهدد

mourned. Now Adam lived nine hundred and thirty years 1. Some say that in the days of Seth the knowledge of books went forth in the earth; but the Church does not accept this. When Seth was two hundred and fifty years old2, he begat Enos; and Seth lived nine hundred and thirteen years⁸, and he died. Enos was two hundred and ninety years dold when he begat Cainan; and Enos first called upon the name of the Lord. Some say that he first composed books upon the course of the stars and the signs of the Zodiac⁵. Enos lived nine hundred and five years. Cainan was a hundred and forty 9 years old when he begat Mahalaleel; and he lived nine hundred and ten years. Mahalaleel was one hundred and sixty-five years old when he begat Jared; and he lived [3] eight hundred and ninety-five years⁸. Jared was one hundred and sixty-two years old when he begat Enoch; and he lived nine hundred and sixty-two years. Enoch was one hundred and sixty-five 9 years old when he begat Methuselah; and when he was three hundred and sixty-five years old, God removed him to the generation of life, that is to Paradise. Methuselah was one hundred

^{&#}x27;Seth became a leader to the children of his people, and he ruled them in purity and holiness. And because of their purity they received this name, which is better than all names, that they should be called the children of God......and they went up in place of that band of demons which fell from heaven, to praise and glorify on the skirts of Paradise.' See Bezold, Die Schatzhöhle, p. 10; and Brit. Mus. Add. 25,875, fol. 9 a, col. 2.

^{1 &#}x27;Our father died at the 9th hour of Friday, the 14th of the month of Nîsân, 930 years after the creation of the world, and gave up his soul to his Maker at the same hour in which the Son of Man on the Cross gave up His soul to His Father.' وم 1919 ملمه المحمد المحم

³ 105 years, Gen. v. 6.

In the Oxford MS. 905 years.

^{4 90} years, Gen. v. 9.

⁵ The Oxford MS. omits this passage.

^{6 70} years, Gen. v. 12. The Oxford MS. has 920 years.

⁷ 65 years, Gen. v. 15.

⁸ In the Oxford MS. 833 years.

^{9 65} years, Gen. v. 21.

INVENTION OF INSTRUMENTS FOR WORKING IN IRON. 29

and eighty-seven years old when he begat Lamech; and he lived nine hundred and sixty-nine years. Lamech was a hundred and eighty-two years old when he begat Noah; and he lived seven hundred and seventy-seven years ¹.

CHAPTER XIX 2.

OF THE INVENTION OF THE INSTRUMENTS FOR WORKING IN IRON 3.

Some say that Cainan and Tubal-cain, who were of the family of Cain, were the first who invented the three tools of the art of working in iron, the anvil, hammer and tongs. The art of working in iron is the mother and begetter of all arts; as the head is to the body, so is it to all other crafts. And as all the limbs of the body cease to perform their functions if the head is taken away from it, so also all other arts would cease if the art of working in iron were to come to an end. In the days of Jubal and Tubal-cain, the sons of Lamech the blind, Satan entered and dwelt in them, and they constructed all kinds of musical instruments, harps and pipes. Some say that spirits used to go into the reeds and disturb them, and that the sound from them was like the sound of singing and pipes ; and men constructed all kinds of musical instruments. Now this blind Lamech was a hunter, and could shoot

¹ In the Oxford MS. 774 years. This MS. omits to say how old the patriarchs were when they begat their sons.

² Chap. xx in the Oxford MS.

³ Gen. iv. 22.

This name seems to have crept into the text by mistake; perhaps we should read See Gen. iv. 22.

المعندة المعن

^{*} Glossed by La, in red ink on the margin of the MS.

⁺ Glossed by lame in red ink on the margin of the MS.

straight with a bow; his son used to take him by the hand, [~] and guide him to places where there was game, and when he heard the movement of an animal, he shot an arrow at it, and brought it down. One day, when shooting an arrow at an animal, he smote Cain the murderer, the son of Adam, and slew him².

CHAPTER XX8.

OF NOAH AND THE FLOOD 4.

WHEN Noah was five hundred years old, he took a wife from the daughters of Seth; and there were born to him three sons, Shem, Ham and Japhet. And God saw Noah's uprightness and integrity, while all men were corrupted and polluted by lasciviousness; and He determined to remove the human race from this broad earth, and made this known to the blessed Noah, and commanded him to make an ark for the saving of himself, his sons, and the rest of the animals. Noah constructed this ark during the space of one hundred years, and he made it in three stories, all with boards and projecting ledges. Each board

¹ It is better to read have in the sing. ² Bezold, Die Schatzhöhle, p. 11.

⁸ Chap. xxi in the Oxford MS.

⁴ See Gen. vi-viii.

⁵ For a description of the manners of the people at the time of Tubal-cain, see Bezold, *Die Schatzhöhle*, pp. 14, 15; Brit. Mus. Add. 25,875, fol. 12.

[&]quot;Gen. vi. 16. upo haso lhuisa hayaro llaura hahl hau ya paro hirolo liza ligol es paro uiso hir hau ya paro laura hall laura paro hall es paro laura laura paro hirolo laura laura paro laura laura paro laura laura paro laura laur

was a cubit long and a span broad. The length of the ark was three hundred cubits, its width fifty cubits, and its height thirty cubits. Noah made it of box wood, though some say of teak wood; and he pitched it within and without. At the end of the six hundredth year, God commanded Noah, with his wife, his sons and his daughters-in-laweight souls—to go into the ark 1, and to take in with him seven couples of every clean animal and fowl, and one couple of every unclean animal, a male and a female. And he took bread and water in with him according to his need: not an abundant supply, lest they might be annoyed by the smell of the faeces, but they got food just sufficient to preserve their lives. God forewarned the blessed Noah of what he was about to do seven days beforehand, in case the people might remember their sins and offer the sacrifice of repentance. But those rebels mocked at him scoffingly, and thrust out their unclean lips at the sound of the saw and the adze. After seven days God commanded Noah to shut the door of the ark, and to plaster it over with bitumen 2. And the fountains of the deeps were broken up from beneath, and a torrent of rain (fell) from above, for forty days and forty nights, without cessation, until the waters rose fifteen cubits above the highest mountains in the world. And the waters bore up the ark, which travelled over them from east to west and from north to south, and so inscribed the figure of the cross upon the world; and it passed over the ocean, and came to this broad earth 3. So the rain was stayed, and the winds blew, and the waters remained upon the earth without diminishing one hundred and fifty days, besides those forty days; which, from the time that Noah entered the ark and the flood began until the waters began to diminish, make in all one hundred and ninety days, which are six months

¹ 'Set thou Adam's body in the middle of the ark..... Thou and thy sons shalt be in the eastern part of the ark, and thy wife and thy sons' wives shall be in the western part.' Bezold, *Die Schatzhöhle*, p. 19; Brit. Mus. Add. 25,875, fol. 15 b, col. 1.

² 'Noah went into the ark at eventide on Friday the 17th of the blessed month Îyâr.' Bezold, *Die Schatzhöhle*, p. 21; Brit. Mus. Add. 25,875, fol. 17 a, col. 1.

³ 'The angel of the Lord stood upon the outside of the ark to act as pilot.' Bezold, *Die Schatzhöhle*, p. 23; Brit. Mus. Add. 25,875, fol. 17 b, col. 2.

and ten days—even until the twentieth day of the latter Teshrî. The waters began to diminish from the latter Teshrî to the tenth month, on the first day of which the tops of the mountains appeared, but until the time when the earth was dry, and the dove found rest for the sole of her foot, was one hundred days. The ark rested upon the top of mount Kardô 1. In the tenth month, which is Shĕbât², Noah opened the door of the ark, and sent a raven to bring him news of the earth. And it went and found dead bodies, and it alighted upon them and returned For this reason people have made a proverb [] about Noah's raven. Again he sent forth a dove, but it found not a place whereon to alight, and returned to the ark. After seven days he sent forth another dove, and it returned to him in the evening carrying an olive leaf in its bill; and Noah knew that the waters had subsided. Noah remained in the ark a full year, and he came forth from it and offered up an offering of clean animals; and God accepted his offering and promised him that He would never again bring a flood upon the face of the earth, nor again destroy beasts and men by a flood; and He gave him (as) a token the bow in the clouds, and from that day the bow has appeared in the clouds; and He commanded him to slay and eat the flesh of beasts and birds after he had poured out their blood. The number of people who came forth from the ark was eight souls, and they built the town of Themanon after the name of the eight souls, and it is to-day the seat of a bishopric in the province of Sûbâ 4. Noah planted a vineyard, and drank of its wine; and one day when he slumbered, and was sunk in the deep sleep of drunkenness, his nakedness was uncovered within his tent. When Ham his son saw him, he laughed at him and despised him, and told his brethren Shem and

יעל מורי קרדו = על הרי ארום 1, Targûm Onkelos, Gen. viii. 4, i. e. the Jabal al-Jûdî of the Arabs, on the left bank of the Tigris, over against Jazîrat Ibn 'Omar.

² 'The tenth month is Kânûn, but I saw Shěbât written in the copy which I copied.' This is evidently the gloss of a careful scribe, which has crept into the text.

⁸ See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, p. 174.

י אָפָבּן Ṣūbâ = אָבָה Niṣîbis, from a false identification of the latter with the biblical אַלְבָּה Niṣîbis, from a false identification of the latter with the

Japhet. But Shem and Japhet took a cloak upon their shoulders, and walked backwards with their faces turned away, and threw the cloak over their father and covered him, and then they looked upon him. When Noah awoke and knew what had been done to him by the two sets of his sons, he cursed Canaan the son of Ham and said, 'Thou shalt be a servant to thy brethren;' but he blessed Shem and Japhet. The reason why he cursed Canaan, who was not as yet born nor had sinned, was because Ham had been saved with him in the ark from the waters [32] of the flood, and had with his father received the divine blessing; and also because the arts of sin—I mean music and dancing and all other hateful things—were about to be revived by his posterity, for the art of music proceeded from the seed of Canaan 1. After the flood a son was born to Noah, and he called his name Jônaţôn²; and he provided him with gifts and sent him to the fire of the sun, to the Noah lived after the flood three hundred and fifty years; the sum of his years was nine hundred and fifty years; and he saw eighteen generations and families before and after it. He died on the fourth day of the week, on the second of Nîsân, at the second hour of the day; his son Shem embalmed him, and his sons buried him, and mourned over him forty days.

CHAPTER XXI3.

OF MELCHIZEDEK 4.

NEITHER the father nor mother of this Melchizedek were written down in the genealogies; not that he had no natural parents 5, but that

³ See Bezold, *Die Schatzhöhle*, p. 33, and note no. 115, p. 78.

Chap. xxii in the Oxford MS.

Gen. xiv. 18-24; Heb. chap. vii.

وهدها موا محكماده مع محمور، واحمور بمحقا معمامه موا. من اور الله والمحمود الله والدوران الله والدور

they were not written down. The greater number of the doctors say that he was of the seed of Canaan, whom Noah cursed. In the book of Chronography, however, (the author) affirms and says that he was of the seed of Shem the son of Noah. Shem begat Arphaxar, Arphaxar begat Cainan, and Cainan begat Shâlâḥ and Mâlâḥ. Shâlâḥ was written down in the genealogies; but Mâlâḥ was not, because his affairs were not sufficiently important to be written down in the genealogies. When

حن وأجد محسل وال فعيها حيوجةون والموحوط حسةون اصطحيا حدويقها والروه حديما المودوب وواد وحمد مادور اهده حدود واحدوا السلامون. سعد ولا حم معوليا حمومة ون مع حمل حسقون صهر ومر عنمه منع حد نص مع احدة ١٥٥٥، لا الماهد محلا وحد عصا متع الماهون هره و محم مع معرسا. وال وحمصا متى مول معمله ومع محصا ما. صهر المحمد موا مع صحر (sic) من المعمد. من ملا من مع محم المعمد ا احتمار الموهد موا. احد في عدسا. ولا الم حدم منحما واحدود محم صبحسا. والاللام معدا وأحدوه حمة حمال عديد وعدا وحدما لوسكتها أحتمال اصلحه موه محسود وصهر معا المعل واحدود والمعلم واعده المبرحه. محسل وبع حه وحمل حده احتمال اهدر الله والا المصاحب هم عدمات محما حمته 'And Melchizedek was honoured by them all, and was called "Father of Kings." Because of that which the Apostle spake, "His days had no beginning, and his life no end," simple folk have imagined that he was not a man at all, and in their error have said of him that he was God. Far from it, that his days had no beginning and-his life no end. For when Shem the son of Noah took him away from his parents, not a word was said how old he was when he went up from the east, nor in how many years his departure from this world took place; because he was the son of Mâlâkh, the son of Arphaxar, the son of Shem, and not the son of one of the patriarchs; for the Apostle has said that no one of his father's family ministered at the altar, and the name of his father is not written down in the genealogies, because Matthew and Luke the Evangelists wrote down the names of the patriarchs only, and hence neither the name of his father nor that of his mother are known. The Apostle then did not say that he had no parents, but only that they were not written down by Matthew and Luke in the genealogies.' Bezold, Die Schatzhöhle, p. 36; Brit. Mus. Add. 25,875, fol. 26 b, col. 1, line 22 to fol. 27 a, col. 1, line 5. In A, on fol. 39 a, a marginal note says: 'Know, O my brother readers, that in the manuscript belonging to the priest Makbal I have seen that Melchizedek's father was called Harkleim, and his mother Shêlâthêîl (Salathiel).'

Noah died, he commanded Shem concerning the bones of Adam, for they were with them in the ark, and were removed from [al] the land of Eden to this earth. Then Shem entered the ark, and sealed it with his father's seal, and said to his brethren, 'My father commanded me to go and see the sources of the rivers and the seas and the structure of the earth, and to return.' And he said to Mâlâh the father of Melchizedek, and to Yôzâdâk his mother, 'Give me your son that he may be with me, and behold, my wife and my children are with you. Melchizedek's parents said to him, 'My lord, take thy servant; and may the angel of peace be with thee, and protect thee from wild beasts and desolation of the earth.' Shem went by night into the ark, and took Adam's coffin; and he sealed up the ark, saying to his brethren, 'My father commanded me that no one should go into it.' And he journeyed by night with the angel before him, and Melchizedek with him, until they came and stood upon the spot where our Lord was crucified. When they had laid the coffin down there, the earth was rent in the form of a cross 1, and swallowed up the coffin, and was again sealed up and returned to its former condition. Shem laid his hand upon Melchizedek's head, and blessed him and delivered to him the priesthood, and commanded him to dwell there until the end of his life. And he said to him, 'Thou shalt not drink wine nor any intoxicating liquor, neither shall a razor pass over thy head; thou shalt not offer up to God an offering of beasts, but only fine flour and olive oil and wine; thou shalt not build a house for thyself; and may the God of thy fathers be with thee.' And Shem returned to his brethren, and Melchizedek's parents said to him, 'Where is our son?' Shem said, 'He died while he was with me on the way, and I buried him;' and they mourned for him a month of days; but Melchizedek dwelt in that place until he died. When he was old, the kings of the earth heard his fame, and eleven of them gathered together and came to see him; and they entreated him to go with them, [al] but he would not be persuaded. And when he did not conform to their wishes, they built a city for him there, and he called it Jerusalem; and the kings said to one another, 'This is the king of all the earth, and the father of nations.' When Abraham came

¹ See also Bezold, Die Schatzhöhle, p. 28.

back from the battle of the kings and the nations, he passed by the mount of Jerusalem; and Melchizedek came forth to meet him, and Abraham made obeisance to Melchizedek, and gave him tithes of all that he had with him. And Melchizedek embraced him and blessed him, and gave him bread and wine from that which he was wont to offer up as an offering.

CHAPTER XXII1.

OF THE GENERATIONS OF NOAH 2.

The children of Shem. The people of Shem are twenty and seven families. Elam, from whom sprang the Elamites; Asshur, from whom sprang the Assyrians (Åthôrâyê); Arphaxar³, from whom sprang the Persians; and Lud (Lôd) and Aram, from whom sprang the Arameans, the Damascenes, and the Harranites. Now the father of all the children of Eber was Arphaxar. Shâlâh begat Eber (Åbâr), and to Eber were born two sons; the name of the one of whom was Peleg (Pâlâg), because in his days the earth was divided. From this it is known that the Syriac language remained with Eber, because, when the languages were confounded and the earth was divided, he was born, and was called Peleg by the Syriac word which existed in his time. After Peleg, Joktan (Yaktân) was born, from whom sprang the thirteen nations who dwelt beside one another and kept the Syriac language. And their dwelling was from Měnashshê (or Manshâ) of mount Sepharvaïm 4, by the side of the land of Canaan, and towards the east, beginning at Aram and Damascus, and coming to Baishan [Maishan?] and Elam, and their border (was) Assyria, and the east, and Persia to the south, and the Great Sea 5. Now the Hebrew has Maishan [NOO] instead of Měnashshê (or Manshâ), [] in the verse, 'The children of Joktân dwelt from Maishân to Sepharvaim⁶.

¹ In the Oxford MS. chap. xxiii.

² Genesis, chap. x.

⁸ So always, as in the Pěshîţtâ, for Arphaxad.

^{&#}x27;The Peshîţtâ has المجمع المعارية المع

⁵ Perhaps we might read, 'Assyria to the east, and Persia, and the Great Sea on the south.'

⁶ Gen. x. 30. In the Oxford MS. chap. xxiv begins here.

The children of Ham. The people of Ham are thirty and six families, besides the Philistines and Cappadocians. Cush, from whom sprang the Cushites; Misraim, from whom sprang the Misrayê (or Egyptians); Phut (or Pôt), from whom sprang the Pôtâyê; Canaan, from whom sprang the Canaanites; the seven kings whom Joshua the son of Nun destroyed1; the children of 'Obar2, Sheba and Havîla, from whom sprang the Indians, the Amorites, the Samrâyê, the Meţrâyê, and all the dwellers of the south. And of Cush was born Nimrod, who was the first king after the flood. The beginning of his kingdom was Babel (Babylon), which he built, and in which he reigned; and then, after the division of tongues, he built the following cities: Arach (Erech), which is Orhâi (Edessa), Achâr (Accad), which is Nişîbis, and Calyâ (Calneh), which is Ctesiphon³. The land of Babel he called the land of Shinar⁴, because in it were the languages confounded⁵, for 'Shinar' in the Hebrew language is interpreted 'division.' From that land the Assyrian went forth and built Nineveh and the town of Rehôbôth, which is the town of Arbêl (Irbil). It is said that Belus, the son of Nimrod, was the first to depart from Babel and to come to Assyria; and after Belus, his son Ninus built Nineveh, and called it after his name, and Arbêl and Câlâh, which is Hetrê (Hatrâ)6, and Resen, which is Rêsh-'ainâ (Râs'ain). Misraim begat Ludim, from

¹ Perhaps Solomon means the 'five kings of the Amorites,' Josh. x. 5; or else he refers to the 'seven nations,' Deut. vii. 1.

² According to Gen. x. 7, we should read Cush.

⁸ See Gen. x. 10. Solomon's ideas as to what is meant by Erech, Accad, and Calneh are, of course, utterly erroneous. Erech is the ruins of Warkâ, on the left bank of the lower Euphrates, S.E. of Babylon; Accad is a name for Upper Babylonia, as opposed to Sumir or Lower Babylonia; Calneh has not yet been identified. See also Schrader, *The Cuneiform Inscriptions and the Old Testament*, p. 78.

⁴ Some Assyriologists consider the biblical Shinar to be the same as Sumir or Lower Babylonia. See Lenormant, *Études Accad.* ii. 3, p. 70.

⁵ It is certain that the name Babel or Babylon has no connection with the Heb. לְבֶּלְ or בְּלְבֵּלְ ; in the cuneiform inscriptions bdb-ilu means 'Gate of God,' and is the Semitic equivalent of the Akkadian ka-dingirra-ki.

⁶ See Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 184-186.

whom sprang the Lôdâyê; La'bîm, from whom sprang the Lûbâyê; Lahbîm, from whom sprang the Tebtâyê; Yaphtuḥîm, Pathrusîm, and Casluhîm, from whom went forth the Philistines, the Gedrâyê (Gadarenes), and the people of Sodom. Canaan begat Sidon his firstborn, from whom sprang the Ṣôrâyê (Tyrians) and Sidonians, ten nations who dwelt by the side of Israel, from the sea (i. e. the Mediterranean) to the Euphrates; the Ķîshâyê, [aa] the Ķenrâyê (or Ķîrâyê), and the Aķděmônâyê (or Ķadmônâyê), who were between the children of Esau and Amnâ of Ireth¹. The children of Lot are children of Ham².

The children of Faphet. The people of Japhet are fifteen families. Gomer, from whom sprang the Gêôthâyê (Gôthâyê, Goths?); Magog, from whom sprang the Galatians; Mâdâi, from whom sprang the Medes; Javan, from whom sprang the Yaunâyê (Greeks); Tûbîl (Tubal), from whom sprang the Baithônâyê (Bithynians); Meshech, from whom sprang the Mûsâyê (Mysians); Tîras, from whom sprang the Tharněkâyê (or Thrêkâyê, Thracians), the Anshklâyê (or Asklâyê), and the Achshklâyê. The children of Gomer: Ashkěnaz, from whom sprang the Armenians; Danphar, from whom sprang the Cappadocians; Togarmah, from whom sprang the Asâyê (Asians) and the Îsaurâyê (Isaurians). The sons of Javan: Elisha, that is Halles (Hellas); Tarshîsh, Cilicia, Cyprus, Kâthîm (Kittîm), Doranim³, and the Macedonians; and from these they were divided among the islands of the nations.

These are the families of the children of Noah, and from them were the nations divided on the earth after the flood; they are seventy and two families, and according to the families, so are the languages.

CHAPTER XXIII4.

OF THE SUCCESSION OF GENERATIONS FROM THE FLOOD UNTIL NOW 5.

SHEM was a hundred years old, and begat Arphaxar two years after the flood; the sum of his years was six hundred. Arphaxar was a

¹ Or possibly, 'and the Amnê (Emim), whom he inherited.'

² In the Oxford MS. chap. xxv begins here.

⁵ For Dodanîm or Rodanîm. See Gen. x. 4. ⁴ In the Oxford MS, chap, xxvi.

⁵ Genesis, chap. xi. The numbers of the years of the Patriarchs agree neither with the Hebrew nor the LXX.

hundred and thirty-five years old, and begat Kainan. Kainan was a hundred and thirty-nine years old, and begat Shalah: the sum of his years was four hundred and thirty-eight. Shalah was a hundred and thirty years old 1, and begat Eber; the sum of his years was four hundred and thirty-three. Eber was a hundred and thirty-four years old, [] and begat Peleg; the sum of his years was four hundred and sixty-four. Peleg was a hundred and thirty years old, and begat Reu; the sum of his years was a hundred and thirty-nine². In the days of Reu the languages were divided into seventy and two; up to this time there was only one language 8, which was the parent of them all, namely, Aramean, that is Syriac. Reu was a hundred and thirty-two years old, and begat Serug; the sum of his years was a hundred and thirtynine 4. Serug was a hundred and thirty years old, and begat Nahor; the sum of his years was a hundred and thirty years 5. In the days of Serug men worshipped idols and graven images. Nahor was seventy and nine years old⁶, and begat Terah; the sum of his years was one hundred and forty-eight. In the days of Nahor magic began in the world 7.

¹ In the Oxford MS. 138 years.

² Lappears to have dropped out of the text, 339.

[&]quot; رومكه اوم بكمه المك المه (المه وأ) بعاد المه وبا بعد ومكود المه وبا بعد المه وبا بعد ومكود المه ومكود المكود المكو

⁴ Gen. xi. 20, 21, two hundred and thirty-nine.

⁶ Gen. xi. 22, 23, two hundred and thirty.

⁶ Gen. xi. 24, twenty-nine.

⁷ According to the 'Cave of Treasures,' the origin of magic was this: 'In the days of Terah, in his ninetieth year, magic appeared on the earth in the city of

And God opened the storehouse of the winds and whirlwinds 1, and they uprooted the idols and graven images, and they collected them together and buried them under the earth, and they reared over them these mounds that are in the world. This was called 'the Wind Flood.'

Ur, which Horon the son of Eber had built. Now there was in it a certain man who was very rich, and he died about that time. His son made for him an image of gold, and set it up on his grave; and he put a youth to watch it. Then Satan went and dwelt in that image, and he used to speak to the young man in the form of his father. But thieves went in and stole everything which the young man possessed; and he went to his father's grave weeping. And Satan spake with him, saying, "Weep not before me, but go, bring thy little son, and sacrifice him to me as a sacrifice; and everything which thou hast lost shall be restored to thee immediately." So he straightway did as Satan commanded him; and he slew his son, and bathed in his blood. Then Satan went forth from the image immediately, and entered into the young man, and taught him magic, incantation, divinations, chaldeeism, destinies, haps, and fates. And behold, from that time men began to sacrifice their children to demons and to worship idols, for the demons went in and dwelt in all the images. In the one hundredth year of Nahor, when God saw that men sacrificed their children to devils, and bowed وحموقت الزب حمليا . 'down to idols, He opened the storehouses of the wind.' المحمع ومحده. المسريط سنعما المراحل طوف منها وحيا موفور حد حجد، وموا حن حدا سر محلمه موا لحد مصل حدة احدا. محدم حدة رحما ووهما وهم كدلا مع محده. وأولم حكيما ب ويهدوها. وحلا مهيا وحمد حدة رحماً. ومصدلاً موا صهدا حم لحما حبصال واحدود. وحدد حددا ومعدد مُحصرم وميا هوا يحيا. ونقف حوا مدرا واحوها مر حفا. ومحك حصه موه صيدا أواحد حود أل احدا موهد الا الا الما حديد احدول وودهسود حد وحسا. محسوا معطعها حو صلاموم وامديا. من مسوا حدم أب وامد حده صهدا. ووحسه حجبه وهسا حرصه. وهسرا نعم سهدا مع وه رحما وحما حهدا ها حده سنمها ال محسمها ال موقد محرسا ال معرد المعكّد مسحقا ١٥٥ هم احد مدم ويتقا هروس حيثة م حماة المعرب مدم وهدا. موا وحجه وعدا محصوه حصحهم رحصاً محال وسهو مر سال المها حصيما المعروس معدة مراوا ومن بعد الما الموا المراد ومن المراد المراد ومنا Bezold, Die Schatzhöhle, p. 32; Brit. Mus. Add. 25,875, fol. 23 b, col. 1, line 19 to fol. 24 a, col. 1, line 2.

¹ Schoenfelder, custodiam spirituum et superorum!

Terah was seventy years old, and begat Abraham; the sum of his years was one hundred and five years 1. So it is two thousand two hundred and forty-two years from Adam to the flood; and one thousand and eighty-one years from the flood to the birth of Abraham; and from Adam to Abraham it is three thousand three hundred and thirteen years 2. And know, my brother readers, that there is a great difference between the computation of Ptolemy 3 and that of the Hebrews and the Samaritans; for the Jews take away one hundred years from [70] the beginning of the years of each (patriarch), and they add them to the end of the years of each of them, that they may disturb the reckoning and lead men astray and falsify the coming of Christ, and may say, 'The Messiah is to come at the end of the world, and in the last times;' and behold, according to their account, He came in the fourth millenium, for so it comes out by their reckoning.

CHAPTER XXIV4.

OF THE BUILDING OF THE TOWER AND THE DIVISION OF TONGUES 5.

When Reu was born in the days of Peleg, the sons of Noah, Shem, Ham, and Japhet, together with Arphaxar and their children, were gathered together in Shinar. And they took counsel together, saying, 'Come, let us build for ourselves a high tower, the top of which shall be in the heavens, lest a flood come again upon us, and destroy us from off the face of the earth.' And they began to make bricks and to build, until (the tower) was reared a great height from the ground. Then they determined to build seventy-two other towers around it, and to set up a chief over each tower to govern those who were under his authority. God saw the weariness of their oppression and the hardness of their toil, and in His mercy had compassion upon them; for the higher they went, the more severe became their labour, and their pain went on increasing, by reason of the violence of the winds and storms and the heat of the

¹ In the Oxford MS. 205 years.

² Read 3323 years. In the Oxford MS. 3330 years.

³ I. e. the Septuagint. ⁴ In the Oxford MS. chap. xxvii. ⁵ Gen. xi. [II. 2.]

luminaries and the necessity of carrying up everything they needed. And God said, 'Come, let us go down and divide the tongues there.' The expression 'Come, let us,' resembles 'Come, let us make man in our image and in our likeness,' and refers to the persons of the adorable Trinity. While they were tormenting themselves with that vain labour, their language was suddenly confounded so as to become seventy-two languages, [and they understood not each other's speech, and were scattered throughout the whole world, and built cities, every man with his fellow who spoke the same language. From Adam to the building of the tower, there was only one language, and that was Syriac. Some have said that it was Hebrew; but the Hebrews were not called by this name until after Abraham had crossed the river Euphrates and dwelt in Harrân; and from his crossing they were called Hebrews. It was grievous to Peleg that the tongues were confounded (or, that God had confounded the tongues of mankind) in his days, and he died; and his sons Serug and Nahor buried him in the town of Pâlgîn, which he built after his name.

CHAPTER XXV1.

OF ABRAHAM².

TERAH the father of Abraham took two wives; the one called Yônâ, by whom he begat Abraham; the other called Shelmath, by whom he begat Sarah. Mâr Theodore says that Sarah was the daughter of Abraham's uncle, and puts the uncle in the place of the father. When Abraham was seventy-five years old, God commanded him to cross the river Euphrates and to dwell in Harrân. And he took Sarah his wife and Lot his nephew, and crossed the river Euphrates and dwelt in Harrân. In his eighty-sixth year his son Ishmael was born to him of Hagar the Egyptian woman, the handmaid of Sarah, whom Pharaoh the king gave to her when he restored her to Abraham; and God was revealed to him under the oak of [Mamre. Abraham was a hundred years old when Isaac, the son of promise, was born to him; and on the eighth day he circumcised himself, his son, and every one born in his house. When God commanded Abraham to offer up Isaac



¹ In the Oxford MS. chap. xxviii.

² Gen. xii and following.

upon the altar, He sent him for sacrifice to the special place where, according to the tradition of those worthy of belief, our Lord was crucified. After the death of Sarah, Abraham took to wife Kentôrah (Keturah), the daughter of Yaṣṭān, the king of the Turks. When Isaac was forty years old, Eliezer the Damascene, the servant of Abraham, went down to the town of Årāch (Erech), and betrothed Raphkâ (Rebecca), the daughter of Bethuel the Aramean, to Isaac his lord's son. And Abraham died at the age of one hundred and seventy-five years, and was laid by the side of Sarah his wife in the 'double cave',' which he bought from Ephron the Hittite. When Isaac was sixty years old, there were born unto him twin sons, Jacob and Esau. At that time Arbêl was built; some say that the king who built it was called Arbôl. In Isaac's sixty-sixth year Jericho was built. Esau begat Reuel; Reuel begat Zerah; Zerah begat Jobab, that is Job.

CHAPTER XXVI2.

OF THE TEMPTATION OF JOB 3.

THERE was a man in the land of Uz whose name was Job. And he was a perfect, righteous and God-fearing man; and there were born unto him seven sons and three daughters. The number of his possessions was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very large train of servants. This man was the greatest of all the children of the east. His children used to go and make a feast; and the day came that his sons and his daughters were eating and drinking in the house of their eldest brother. There came a messenger to Job and said to him, 'The oxen were drawing the ploughs, and the she-asses were feeding by their side, when robbers fell upon them and carried them off, and the young men were

In the Oxford MS. chap. xxix.

slain by the sword; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The fire of God fell from heaven and consumed the sheep and the shepherds, and burnt them up; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The Chaldeans divided themselves into three bands and fell upon the camels and carried them off, and slew the young men; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'Thy sons and thy daughters were eating and drinking in the house of their eldest brother, when there came a mighty wind and beat upon the corners of the house, and it fell upon the young people and they are dead; and I alone have escaped to tell thee.' Then Job stood up and rent his garment, and shaved his head; and he fell upon the ground and prostrated himself, saying, 'Naked came I out of my mother's womb, and naked shall I return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' In all this did Job sin not, neither did he blaspheme God. And Satan smote Job with a grievous sore from the sole of his foot to his head (lit. brain); and Job took a potsherd to scrape himself with, and sat upon ashes. His wife says to him, 'Dost thou still hold fast by thy integrity? [350] curse God and die.' Job says to her, 'Thou speakest as one of the foolish women speaketh: we have received the good things of God; shall we not receive His evil things?' In all this did Job sin not, neither did he blaspheme God with his lips. Job's three friends heard of this evil which had come upon him, and they came to him, every man from his own land, to comfort him; and their names were these: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. When they were come, they lifted up their eyes from afar off, and they did not know him. And they lifted up their voice and wept, and each man rent his garment, and they strewed dust upon their heads towards heaven; and they'sat with him upon the ground seven days and seven nights, and none spake a word, for they saw that his blow was very sore. And when he held fast by his God, He blessed him, and gave him seven sons and three daughters; and there were not found in the whole land women more beautiful than Job's daughters, and their names were Jemima, Keren-happuch, and Kezia. And God gave him fourteen thousand sheep, six thousand camels and a thousand yoke of oxen; and Job lived one hundred and forty years after his temptation, and died in peace.

CHAPTER XXVII1.

OF THE BLESSINGS OF ISAAC 2.

JACOB was seventy-seven years old when his father Isaac blessed him; and he stole the blessings and birthright from his brother Esau, and fled from before his brother to Harran. On the first night Jacob saw a ladder reaching from earth to heaven, with angels ascending and descending, and the Power of God upon the top thereof. And he woke and said, [cas] 'This is the house of the Lord.' He took the stone that was under his head, and set it up for an altar; and he vowed a vow to God. Now the ladder was a type of Christ's crucifixion; the angels that were ascending and descending were a type of the angels who announced the glad tidings to the shepherds on the day of our Saviour's birth. The Power of God which was upon the top of the ladder was (a type of) the manifestation of God the Word in pure flesh of the formation of Adam. The place in which the vision appeared was a type of the church; the stone under his head, which he set up for an altar, was a type of the altar; and the oil which he poured out upon it was like the holy oil wherewith they anoint the altar.

And Jacob went to Laban the Aramean, his mother's brother, and served before him as a shepherd for fourteen years. And he took his two daughters to wife; Leah with her handmaid Zilpah, and Rachel with her handmaid Bilhah. Now he loved Rachel more than Leah, because she was the younger and was fair in aspect, while Leah had watery eyes. There were born to Jacob by Leah six sons: Rûbîl (Reuben), which is interpreted 'Great is God' (now Jacob was eightyfour years old at that time); Simeon, which is interpreted 'the Obedient;' Levi, that is 'the Perfect;' Judah, that is 'Praise;' Issachar, that is 'Hope is near;' and Zebulun, that is 'Gift' or 'Dwelling-place.' Two sons were born to him by Rachel: Joseph, that is 'Addition;' and Benjamin, that is 'Consolation.' By Zilpah two sons were born to him:



¹ In the Oxford MS. chap. xxx.

² Gen. xxvii.

Gad, that is 'Luck;' and Asher, that is 'Praise.' By Bilhah two sons were born to him: Dan, that is 'Judgment;' and Naphtali, that is 'Heartener';' and one daughter, whose name was Dinah?. After twenty years Jacob returned to Isaac; and Isaac lived one hundred and eighty [as] years 3. Twenty-three years after Jacob went up to his father, Joseph was sold by his brethren to the Midianites for twenty dînârs 4. When Isaac died, Jacob was one hundred and twenty years old.

CHAPTER XXVIII 5.

OF JOSEPH 6.

AFTER Jacob's sons had been born to him by Leah, then Joseph and Benjamin were born to him (by Rachel); and he loved Joseph more than all his children, because he was the child of (his) old age, and because of his beauty and purity, and his being left motherless. He made him a garment with long sleeves, and his brethren envied him. And he dreamed dreams twice, and their hatred increased, and they kept anger in their hearts against him. They sold him to the Midianites, who carried him to Egypt, and sold him to Potiphar, the chief of the guards; and Potiphar delivered his house and servants into his hands; but because of the wantonness of Potiphar's wife, he was bound and kept in prison for two years. When the chief cup-bearer and the chief baker dreamed dreams in one night, and Joseph interpreted them, his words actually came to pass. After Joseph had remained in bondage two years, Pharaoh the king of Egypt saw two dreams in one night; and he was troubled and disturbed, and the sorcerers and enchanters and wise men were unable to interpret his dreams. Then one of those who had been imprisoned with Joseph remembered (him), and they told Pharaoh;

¹ The Oxford MS. omits to explain the meanings of the names of Jacob's sons.

⁸ Dinah was the daughter of Leah, Gen. xxx. 21.

³ The Oxford MS. gives 108 years.

⁴ The Oxford MS. adds that Jacob and Esau buried their father in the 'double cave.'

⁵ In the Oxford MS. chap. xxxi. It is much amplified by long extracts from the Bible history of Joseph.

⁶ Gen. xxxvii, xxxix, xli-l.

and Joseph interpreted his dreams, and Pharaoh made him king over Egypt. And Joseph gathered together and collected the corn of the seven prosperous years, and saved it for the seven years of famine. When the household of Jacob lacked bread, Jacob sent his sons to Egypt to buy corn, [and they met Joseph, and he recognised them. but they did not know him. After he had tortured them twice by his harsh words, he at last revealed himself to them, and shewed himself to his brethren. And he sent and brought his father Jacob and all his family-seventy-five souls in number, and they came down and dwelt in the land of Egypt two hundred and thirty years. Concerning that which God spake to Abraham, 'Thy seed shall be a sojourner in a strange land four hundred and thirty years1; they were under subjection in their thoughts from the time that God spake to Abraham until they went forth from Egypt. Jacob died in Egypt, and he commanded that he should be buried with his fathers; and they carried him and buried him by the side of his fathers in the land of Palestine. After Joseph died, another king arose, who knew not Joseph, and he oppressed the children of Israel with heavy labour in clay; at that time Moses was born in Egypt. Since many have written the history of the blessed Joseph at great length, and the blessed Mâr Ephraim has written his history in twelve discourses, concerning everything which happened to him from his childhood to his death, as well as another discourse upon the carrying up of his bones (to Palestine), we refrain from writing a long account of him, that we may not depart from the plan which we laid down in making this collection.

CHAPTER XXIX².

OF MOSES AND THE CHILDREN OF ISRAEL 8.

AFTER Joseph was dead, and another king had arisen who knew not [the Israelitish people, the people increased and became strong in Egypt. And Pharaoh was afraid of them, and laid a burden upon them, and oppressed them with hard work in clay, and demanded a

¹ Gen. xv. 13, Exod. xii. 40.

² In the Oxford MS. chap. xxxii.

³ Exod. ii-iv.

tale of bricks from them without giving them straw. At that time Moses the son of Amram, the son of Kohath, the son of Levi, was born. Levi was forty-six years old when he begat Kohath; Kohath was sixtythree years old when he begat Amram; and Amram was seventy years old when he begat Moses. When Moses was born, Pharaoh the king commanded to throw the new-born children of the Israelites into the river. Moses was beautiful in appearance, and he was called Pantîl 1 and Amlâkyâ; and the Egyptians used to call him the Shakwîthâ² of the daughter of Pharaoh. The name of Moses' mother was Yokabar (Jochebed). When the command of the king went forth for the drowning of the infants, she made a little ark covered with pitch, and laid the child in it; and she carried it and placed it in a shallow part of the waters of the river Nile (that is Gîhôn); and she sat down opposite (that is, at a distance), to see what would be the end of the child. And Shîpôr³, the daughter of Pharaoh, came to bathe in the river—some say that she was called Tharmesis 4—and she saw the ark and commanded it to be fetched. When she opened it, and saw that the appearance of

¹ The Oxford MS. (fol. 124 a) has שמס .סיס ל כשר שבי שמט של של ולפים. The British Museum MS. Add. 7203 (Rich), fol. 139 a, col. 2, explains שנים של שנים בי מיסט בי ישר בי ישר לאבר בי ישר בי ישר לאבר בי ישר בי יש

² I do not know the meaning of this word nor its correct pronunciation. The Arabic version in the Munich MS. has פּגעיות. Schoenfelder wrongly איירות.

This looks like a corruption of the Egyptian name Het-Heru-mes or Athormes, 'born of Athor.' Bar Hebraeus (ed. Bruns, p. 14) spells her name landsay, and says that she was the daughter of mallace? or malace?. She was also called Makri; see note 1 on next page.

the child was beautiful and his complexion comely, she said, 'Verily this child is one of the Hebrews' children; and she took him, and reared him up as her son. She sought a Hebrew nurse, and the mother of the child Moses came, and became a nurse to him; and he was reared in the house of Pharaoh until he was forty years old. One day he saw Pethkôm 1 the Egyptian, one of the servants of Pharaoh, quarrelling with an Israelite and reviling him. Moses looked this way and that way, and saw no man; and zeal entered into him, and he slew the Egyptian and buried him in the sand. Two days after, he saw two Hebrews quarrelling with one another. And he said to them, 'Ye are brethren; why quarrel ye with one another?' And one of them thrust him away from him, saying, 'Dost thou peradventure seek to kill me as thou didst the Egyptian yesterday?' Then Moses feared lest Pharaoh should perceive (this) and slay him; and he fled to Midian, and sat by the well there. Now Reuel the Midianite had seven daughters, who used to come to that well and water their father's flocks; and the shepherds came and drove them away; and Moses arose and delivered them, and watered their flocks. When they went to their father, he said to them, 'Ye have come quickly to-day.' They said to him, 'An Egyptian rescued us from the hands of the shepherds, and watered the flocks also.' He said to them, 'Why did ye not bring him? Go quickly and call him hither to eat bread with us.' When Moses came to the house of Reuel and dwelt with him, Reuel loved him and gave him his daughter Zipporah the Cushite to wife. And he said to him, 'Go into the house, and take a shepherd's crook, and go feed thy flocks.' When [] Moses went into the house to take the rod, it drew near to him by divine agency; and he took it and went forth to feed his father-in-law's flocks.

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[II. 2.]

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CHAPTER XXX1.

THE HISTORY OF MOSES' ROD.

WHEN Adam and Eve went forth from Paradise, Adam, as if knowing that he was never to return to his place, cut off a branch from the tree of good and evil-which is the fig-tree-and took it with him and went forth; and it served him as a staff all the days of his life. After the death of Adam, his son Seth took it, for there were no weapons as yet at that time. This rod was passed on from hand to hand unto Noah, and from Noah to Shem; and it was handed down from Shem to Abraham as a blessed thing from the Paradise of God. With this rod Abraham broke the images and graven idols which his father made, and therefore God said to him, 'Get thee out of thy father's house,' etc. It was in his hand in every country as far as Egypt, and from Egypt to Palestine. Afterwards Isaac took it, and (it was handed down) from Isaac to Jacob; with it he fed the flocks of Laban the Aramean in Paddan Aram. After Jacob Judah his fourth son took it; and this is the rod which Judah gave to Tamar his daughter-in-law, with his signet ring [and his napkin, as the hire for what he had done. From him (it came) to Pharez. At that time there were wars everywhere, and an angel took the rod, and laid it in the Cave of Treasures in the mount of Moab, until Midian was built. There was in Midian a man, upright and righteous before God, whose name was Yathrô (Jethro). When he was feeding his flock on the mountain, he found the cave and took the rod by divine agency; and with it he fed his sheep until his old age. When he gave his daughter to Moses, he said to him, 'Go in, my son, take the rod, and go forth to thy flock.' When Moses had set his foot upon the threshold of the door, an angel moved the rod, and it came out of its own free will towards Moses. And Moses took the rod, and it was with him until God spake with him on mount Sinai. When God said to him, 'Cast the rod upon the ground,' he did so, and it became a great serpent; and the Lord said, 'Take it,' and he did so, and it became a rod as at first. This is the rod which God gave him for a

¹ In the Oxford MS. chap. xxxiii.

help and a deliverance, that it might be a wonder, and that with it he might deliver Israel from the oppression of the Egyptians. By the will of the living God this rod became a serpent in Egypt. By it God spake to Moses; and it swallowed up the rod of Pôsdî the sorceress of the Egyptians. With it Moses smote the sea of Sôph in its length and breadth, and the depths congealed in the heart of the sea. It was in Moses' hands in the wilderness of Ashîmôn, and with it he smote the stony rock, and the waters flowed forth. Then God gave serpents power over the children of Israel to destroy them, [because they had angered Him at the waters of strife. And Moses prayed before the Lord, and God said to him, 'Make thee a brazen serpent, and lift it up with the rod, and let the children of Israel look upon it and be healed.' Moses did as the Lord had commanded him, and he placed the brazen serpent in the sight of all the children of Israel in the wilderness; and they looked upon it and were healed. After all the children of Israel were dead, save Joshua the son of Nun and Caleb the son of Yôphannâ (Jephunneh), they went into the promised land, and took the rod with them, on account of the wars with the Philistines and Amalekites. And Phineas hid the rod in the desert, in the dust at the gate of Jerusalem, where it remained until our Lord Christ was born. And He, by the will of His divinity, shewed the rod to Joseph the husband of Mary, and it was in his hand when he fled to Egypt with our Lord and Mary, until he returned to Nazareth. From Joseph his son Jacob, who was surnamed the brother of our Lord, took it; and from Jacob Judas Iscariot, who was a thief, stole it. When the Jews crucified our Lord, they lacked wood for the arms of our Lord; and Judas in his wickedness gave them the rod, which became a judgment and a fall unto them, but an uprising unto many. ¹There were born to Moses two sons; the one called Gershom, which is interpreted 'sojourner;' and the other Eliezer, which is interpreted 'God hath helped me.' Fifty-two years after the birth of Moses, Joshua the son of Nun was born in Egypt 2. When Moses was eighty years old, God spake with him upon mount Sinai. [And the cry of

¹ In the Oxford MS. chap. xxxiv begins here.

² The Oxford MS. omits this sentence.

the children of Israel went up to God by reason of the severity of the oppression of the Egyptians; and God heard their groaning, and remembered His covenants with the fathers, Abraham, Isaac and Jacob, to whom He promised that in their seed should all nations be blessed. One day when Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, he and the sheep went from the wilderness to mount Horeb, the mount of God; and the angel of the Lord appeared to him in a flame of fire in a bush, but the bush was not burnt. Moses said, 'I will turn aside and see this wonderful thing, how it is that the fire blazes in the bush, but the bush is not burnt.' God saw that he turned aside to look, and He called to him from within the bush, and said, 'Moses, Moses.' Moses said, 'Here am I, Lord.' God said to him, 'Approach not hither, for the place upon which thou standest is holy.' And God said to him, 'I am the God of Abraham, the God of Isaac, the God of Jacob; and Moses covered his face, for he was afraid to look at Him. Some say that when God spake with Moses, Moses stammered through fear. And the Lord said to him, 'I have seen the oppression of My people in Egypt, and have heard the voice of their cry, and I am come down to deliver them from the Egyptians, and to carry them up from that land to the land flowing with milk and honey; come, I will send thee to Egypt.' Moses said, 'Who am I, Lord, that I should go to Pharaoh, and bring out those of the house of Israel from Egypt?' God said to him, 'I will be with thee.' Moses said to the Lord, 'If they shall say unto me, What is the Lord's name? what shall I say unto them?' God said, 'אֶהְנֶה אֲשֶׁר אֶהְנֶה', that is, [12] the Being who is the God of your fathers hath sent me to you. This is My name for ever, and this is My memorial to all generations.' God said to Moses, 'Go, tell Pharaoh everything I say to thee.' Moses said to the Lord, 'My tongue is heavy and stammers; how will Pharaoh accept my word?' God said to Moses, 'Behold, I have made thee a god to Pharaoh, and thy brother Aaron a prophet before thee; speak thou with Aaron, and Aaron shall speak with Pharaoh, and he shall send away the children of Israel that they may serve Me. And I will harden the heart of Pharaoh, and I will work My wonders in the land of Egypt, and will bring up My people the children of Israel from thence, and the Egyptians shall know that I

am God.' And Moses and Aaron did everything that God had commanded them. Moses was eighty-three years old when God sent him to Egypt. And God said to him, 'If Pharaoh shall seek a sign from thee, cast thy rod upon the ground, and it shall become a serpent.' Moses and Aaron came to Pharaoh, and threw down Moses' rod, and it became a serpent. The sorcerers of Egypt did the same 1, but Moses' rod swallowed up those of the sorcerers; and the heart of Pharaoh was hardened, and he did not send away the people. And God wrought ten signs by the hands of Moses: first, turning the waters into blood; second, bringing up frogs upon them; third, domination of the gnats; fourth, noisome creatures of all kinds; fifth, the pestilence among the cattle; sixth, the plague of boils; seventh, the coming of hail-stones; eighth, the creation of locusts; ninth, the descent of darkness; tenth, the death of the firstborn. When God wished to slay the firstborn of Egypt, He said to Moses, 'This day shall be to you the first of months, that is to say, Nisan and the new year. On the tenth of this month, let every man take a lamb for his house, and a lamb for the house of his father; and if they be too few in number (for a whole lamb), let him and his neighbour who is near him share it. Let the lamb be kept until the fourteenth day of this month, and let all the children of Israel slay it at sunset, and let them sprinkle its blood upon the thresholds of their houses with the sign of the cross. This blood shall be to you a sign of deliverance, and I will see (it) and rejoice in you, and Death the destroyer shall no more have dominion over you;' and Moses and Aaron told the children of Israel all these things. And the Lord commanded them not to go out from their houses until morning; for 'the Lord will pass over the Egyptians to smite their firstborn, and will see the blood upon the thresholds, and will not allow the destroyer to enter their houses.' When it was midnight, the Lord slew the firstborn of the Egyptians, from the firstborn of Pharaoh sitting upon his throne down to the last. And Pharaoh sent to Moses and Aaron, saying, 'Depart from among my people, and go, serve the

¹ The Oxford MS. adds the names of the sorcerers, Jannes and Jambres. For accounts of them see 2 Timothy iii. 8; Abulpharagius, *Historia Dynast.*, ed. Pococke, p. 17; and Fabricius, *Cod. Pseud. Vet. Test.*, vol. i, p. 819.

Lord, as ye have said; and take your goods and chattels with you. The Egyptians also urged the children of Israel to go forth from among them, through fear of death; and the children of Israel asked chains of gold and silver and costly clothing of the Egyptians, and spoiled them; and the Lord gave them favour in the sight of the Egyptians. The children of Israel set out from Raamses to Succoth, [ax] six hundred thousand men; and when they entered Egypt in the days of Joseph, they were seventy-five souls in number. They remained in bodily and spiritual subjection four hundred and thirty years; from the day that God said to Abraham, 'Thy seed shall be a sojourner in the land of Egypt,' from that hour they were oppressed in their minds. When the people had gone out of Egypt on the condition that they should return, and did not return, Pharaoh pursued after them to bring them back to his slavery. And they said to Moses, 'Why hast thou brought us out from Egypt? It was better for us to serve the Egyptians as slaves, and not to die here.' Moses said, 'Fear not, but see the deliverance which God will work for you to-day.' And the Lord said to Moses, 'Lift up thy rod and smite the sea, that the children of Israel may pass over as upon dry land.' And Moses smote the sea, and it was divided on this side and on that; and the children of Israel passed through the depth of the sea as upon dry land. When Pharaoh and his hosts came in after them, Moses brought his rod back over the sea, and the waters returned to their place; and all the Egyptians were drowned. And Moses bade the children of Israel to sing praises with the song 'Then sang Moses and the children of Israel' (Exod. xv. 1).

The children of Israel marched through the wilderness three days, and came to the place called Murrath (Marah) from the bitterness of its waters; and the people were unable to drink that water. And they lifted up their voice and murmured against Moses, saying, 'What shall we drink?' Moses prayed before God, and took absinth-wood¹, which is bitter in its nature, and threw it into the water, and it was made sweet. There did the Lord teach them laws and judgments. [L] And they set out from thence, and on the fifteenth of the second month, which is ¹yar, came to a place in which there were twelve wells and seventy

¹ See Löw, Aramäische Pflanzennamen, p. 81.

palm-trees 1. Dâd-Îshô' says in his exposition of Paradise 2 that the sorcerers Jannes and Jambres, who once opposed Moses, lived there. There was a well in that place, and over it was a bucket and brass chain; and devils dwelt there, because that place resembled Paradise. The blessed Måkårîs (Macarius) visited that spot, but was unable to live there because of the wickedness of those demons; but that they might not boast over the human race, as if forsooth no one was able to live there. God commanded two anchorites, whose names no man knoweth, and they dwelt there until they died. When the children of Israel saw that wilderness, they murmured against Moses, saving, 'It were better for us to have died in Egypt, being satisfied with bread, than to come forth into this arid desert for this people to perish by hunger.' And God said to Moses, 'Behold, I will bring manna down from heaven for you; a cloud shall shade you by day from the heat of the sun, and a pillar of fire shall give light before you by night.' God said to Moses, 'Go up into this mountain, thou, and Aaron thy brother, and Nadab, and seventy chosen elders of the children of Israel, and let them worship from afar; and let Moses come near to Me by himself.' And they did as the Lord commanded them, and Moses drew near by himself, and the rest of the elders remained below at the foot of the mountain; and God gave him commandments. And Moses made known to the people the words [see] of the Lord; and all the people answered with one voice and said, 'Everything that the Lord commands Moses took blood with a hyssop, and sprinkled it us we will do.' upon the people, saying to them, 'This is the blood of the covenant,' and so forth. And God said to Moses, 'Say unto the children of Israel that they set apart for Me gold and silver and brass and purple,' and the rest of the things which are mentioned in the Tôrâh, 'and let them make a tabernacle for Me.' God also shewed the construction thereof to Moses, saying, 'Let Aaron and his sons be priests to Me, and let them serve My altar and sanctuary.' God wrote ten commandments³ on two tables of stone, and these are they. Thou shalt not make to thyself an image or a likeness; thou shalt not falsify thy oaths; keep

S C reads , can, 'ten words.'

¹ I. e. Elim, Exod. xv. 27. ² See Assemânî, Bibl. Or., t. iii, pt. i, pp. 49 and 99.

the day of the Sabbath; honour thy father and thy mother; thou shalt not do murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet thy neighbour's or brother's house; thou shalt not covet the wife of thy kinsman or neighbour, nor his servants, nor his handmaidens. When the children of Israel saw that Moses tarried on the mountain, they gathered together to Aaron and said to him, 'Arise, make us a god to go before us, for we know not what has become of thy brother Moses.' Aaron said to them, 'Bring me the earrings that are in the ears of your wives and children.' When they had brought them to him, he cast a calf from them, and said to the people, 'This is thy god, O Israel, who brought thee out of Egypt;' and they built an altar, and the children of Israel offered up sacrifice upon it. God said to Moses, 'Get thee down [] to the people, for they have become corrupt.' And Moses returned to the people, and in his hands were the two tablets of stone, upon which the ten commandments were written by the finger of God. When Moses saw that the people had erred, he was angry and smote the tablets upon the side of the mountain and brake them. And Moses brought the calf, and filed it with a file, and threw it into the fire, and cast its ashes into water; and he commanded the children of Israel to drink of that water. And Moses reproached Aaron for his deeds, but Aaron said, 'Thou knowest that the people is stiffnecked.' Then Moses said to the children of Levi, 'The Lord commands you that each man should slay his brother and his neighbour of those who have wrought iniquity; and there were slain on that day three thousand men. And Moses went up to the mountain a second time, and there were with him two tables of stone instead of those which he brake. He remained on the mountain and fasted another forty days, praying and supplicating God to pardon the iniquity of the people. When he came down from the mountain with the other two tablets upon which the commandments were written, the skin of his face shone, and the children of Israel were unable to look upon his countenance by reason of the radiance and light with which it was suffused; and they were afraid of him. When he came to the people, he covered his face with a napkin; and when he spake with God, he uncovered his face. And Moses said to Hur, the son of his father-in-law Reuel the Midianite, 'We will go to the land

which God promised to give us; come with us, and we will do thee good; but he would not, and returned to Midian. [So the children of Israel went along the road to prepare a dwelling-place for themselves; and they lifted up their voice with a cry; and God heard and was angry, and fire went round about them and burnt up the parts round about their camps. They said to Moses, 'Our soul languishes in this wilderness, and we remember the meats of Egypt; the fishes and the cucumbers and the melons and the onions and the leeks and the garlic; and now we have nought save this manna which is before us.' Now the appearance of manna was like that of coriander seed, and they ground it, and made flat cakes of it; and its taste was like bread with oil in it. And the Lord heard the voice of the people weeping each one at the door of his tent, and it was grievous to Him. Moses prayed before the Lord and said, 'Why have I not found favour before Thee? and why hast Thou cast the weight of this people upon me? Did I beget them? Either slay me or let me find favour in Thy sight.' God said to Moses, 'Choose from the elders of the children of Israel seventy men, and gather them together to the tabernacle, and I will come down and speak with thee. And I will take of the spirit and power which is with thee and will lay it upon them, and they shall bear the burden of the people with thee, and thou shalt not bear it by thyself alone;' and Moses told them. Moses gathered together seventy elders from the children of Israel, and the Lord came down in a cloud, and spake with them; and he took of the spirit and power which was with Moses and laid it upon them, and they prophesied. But two elders of the seventy whose names were written down remained in the camp and did not come; the name of the one was Eldad, and that of the other Medad; and they also prophesied in the tabernacle. A young man came and told Moses, and Joshua the son of Nun, the disciple of Moses, said to him, 'My lord, restrain them.' Moses said, 'Be not jealous; | would that all the children of Israel were prophets; for the Spirit of God hath come upon them.'

And Moses said to the children of Israel, 'Because ye have wept and have asked for flesh, behold the Lord will give you flesh to eat; not one day, nor two, nor five, nor ten, but a month of days shall ye eat, until it goeth out of your nostrils, and becometh nauseous to

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you 1.' Moses said (to the Lord), 'This people among whom I am is six hundred thousand men, and hast Thou promised to feed them with flesh for a month of days? If we slay sheep and oxen, it would not suffice for them; and if we collect for them (all) the fish that are in the sea, they would not satisfy them.' And the Lord said to Moses, 'The hand of the Lord shall bring (this) to pass, and behold, thou shalt see whether this happens or not.' By the command of God a wind blew and brought out quails from the sea, and they were gathered around the camp of the children of Israel about a day's journey on all sides; and they were piled upon one another to the depth of two cubits. Each of the children of Israel gathered about ten cors; and they spread them out before the doors of their tents. And the Lord was angry with them, and smote them with death, and many died; and that place was called 'the graves of lust.'

They departed from thence to the place called Haserôth. And Aaron and Miriam lifted up themselves against Moses because of the Cushite woman whom he had married, and they said, 'Has God spoken with Moses only? Behold, He hath spoken with us also.' Now Moses was meeker than all men. And God heard the words of Miriam and Aaron, and came down in a pillar of cloud, and stood at the door of the tabernacle, and called them, and they came forth to Him. The Lord said to them, 'Hear what I will say to you. I have revealed Myself to you in secret, and ye have prophesied in a dream. Not so with My servant Moses, who is trusted in everything, for with him I speak mouth to mouth.' And the Lord was angry with them, and the cloud was taken up from the tabernacle; and Miriam was a leper, and was white as snow. Aaron saw that she was a leper, and said to Moses, 'I entreat thee not to look upon our sins which we have sinned against thee.' Moses made supplication before God, saying, 'Heal her, O Lord, I entreat Thee.' God said to Moses, 'If her father had spat in her face, it would have been right for her to pass the night alone outside the camp for seven days, and then to come in.' So Miriam stayed outside the camp for seven days, and then she was purified.



¹ The word المجمعة or العامل is explained in the text by معمدة, i.e. the Arabic تُعْتَدُ 'indigestion.'

And God said to Moses, 'Send forth spies, from every tribe a man, and let them go and search out the land of promise.' Moses chose twelve men, among whom were Joshua the son of Nun and Caleb the son of Jephunneh; and they went and searched out the land. And they returned, carrying with them of the fruit of the land grapes and figs and pomegranates. The spies came and said, 'We have not strength to stand against them, for they are mighty men, while we are like miserable locusts in their sight.' And the children of Israel were gathered together to Moses and Aaron, and they lifted up their voice and wept with a great weeping, saying, 'Why did we not die under the hand of the Lord in the wilderness and in Egypt, and not come to this land to die with our wives and children, and to become a laughing-stock and a scorn to the nations?' [Joshua the son of Nun and Caleb the son of Jephunneh said to them, 'Fear not; we will go up against them, and the Lord will deliver them into our hands, and we shall inherit the land, as the Lord said to us.' The children of Israel said to one another, 'Come, let us make us a chief and return to Egypt;' and Moses and Aaron fell upon their faces before the people. And Joshua the son of Nun and Caleb the son of Jephunneh rent their clothes and said to the children of Israel, 'The land which we have searched out is a thriving one, flowing with milk and honey, and it is in the power of God to give it to us; do not provoke God.' And the children of Israel gathered together to stone them with stones. And God was revealed in a cloud over the tabernacle openly in the sight of the children of Israel; and He said to Moses, 'How long will these (people) provoke Me? and how long will they not believe in Me for all the wonders which I have wrought among them? Let Me smite them, and I will make thee the chief of a people stronger than they.' Moses said to the Lord, 'O Lord God Almighty, the Egyptians will hear and will say that Thou hast brought out Thy people from among them by Thy power: but when Thou smitest them, they will say, "He slew them in the desert, because He was unable to make them inherit the land which He promised them." And Thou, O Lord, who hast dwelt among this people, and they have seen Thee eye to eye, and Thy light is ever abiding with them, and Thou goest (before them) by night in a pillar of light, and dost shade them with a cloud by day, pardon

now in Thy mercy the sins of Thy people, as Thou hast pardoned their sins from Egypt unto here.' God said to Moses, 'Say unto the children of Israel, O wicked nation, I have heard all the words which ye have spoken, and I will do unto you even as [300] ye wish for yourselves. In this desert shall your dead bodies fall, and your families and your children, every one that knows good from evil, from twenty years old and downwards. Their children shall enter the land of promise; but ye shall not enter it, save Caleb the son of Jephunneh and Joshua the son of Nun. Your children shall remain in this wilderness forty years, until your dead bodies decay, according to the number of the days in which ye searched out the land; for each day ye shall be requited with a year because of your sins.' And the spies who had spied out the land with Joshua the son of Nun and Caleb the son of Jephunneh died at once, save Joshua the son of Nun and Caleb the son of Jephunneh. This was very grievous to the people, and the children of Israel said to Moses, 'Behold, we are going up to the land which God promised us.' He said to them, 'God hath turned His face from you; go ye not away from your place.' And they hearkened not to Moses, but went up to the top of the mountain without Moses and the tabernacle; and the Amalekites and Canaanites who dwelt there came out against them and put them to flight. God said to Moses, 'When the children of Israel enter the land of promise, let them offer as offerings fine flour and oil and wine.' Then Korah the son of Zahar (Izhar), and Dathan and Abiram the sons of Eliab, together with their families, and two hundred and fifty men, separated from the children of Israel; and they came to Moses, and made him hear them, and troubled him. And Moses fell upon his face before the Lord and said, 'To-morrow shall every one know whom God chooses. Is that which I have done for you not sufficient for you, that ye serve before the Lord, but ye must seek the priesthood also?' And Moses said unto God, [and] 'O God, receive not their offerings.' And Moses said to them, 'Let every one of you take his censer in his hand, and place fire and incense therein;' and there stood before the Lord on that day two hundred and fifty men holding their censers. The Lord said to Moses, 'Stand aloof from the people, and I will destroy them in a moment.' And Moses and Aaron fell upon their faces, and said to the Lord, 'Wilt

Thou destroy all these for the sake of one man who hath sinned?' God said to Moses, 'Tell the children of Israel to go away from around the tents of Korah and his fellows;' and Moses said to the people everything that God had said to him; and the people kept away from the tent of Korah. Then Korah and his family with their wives and children came forth and stood 1 at the doors of their tents. And Moses said to them, 'If God hath sent me, let the earth open her mouth and swallow them up; but if I am come of my own desire, let them die a natural death like every man.' While the word was yet in his mouth, the earth opened, and swallowed them up, and the people that were with them, from man even unto beast; and fear fell upon their companions. The fire went forth from their censers, and burnt up the two hundred and fifty men. Moses said to Eleazar, 'Take their censers and make a casting of them, that they may be a memorial for they have been sanctified by the fire which fell into them-that no man who is not of the family of Aaron should dare to take a censer in his hand.'

The children of Israel gathered together unto Moses and Aaron and said to them, 'Ye have destroyed the people of the Lord.' And [a.m] God said to Moses and Aaron in the tabernacle, 'Stand aloof from them, and I will destroy them in a moment.' Moses said to Aaron, 'Take a censer and put fire and incense therein, and go to the people, that God may forgive their sins, for anger has gone forth against them from before the Lord.' And Aaron put incense in a censer, and went to the people in haste, and he saw death destroying the people unsparingly; but with his censer he separated the living from the dead, and the plague was stayed from them. The number of men whom the plague destroyed at that time of the children of Israel was fourteen thousand and seven hundred, besides those who died with the children of Korah; and Aaron returned to Moses. And God said to Moses, 'Let the children of Israel collect from every tribe a rod, and let them write the name of the tribe upon its rod, and the name of Aaron upon (that of) the tribe of Levi, and the rod of the man whom the Lord chooseth shall blossom.' And they did as God had commanded them,

¹ Read asso for as in Num, xvi. 27.

and took the rods and placed them in the tabernacle that day. On the morrow Moses went into the tabernacle, and saw the rod of the house of Levi budding and bearing almonds. And Moses brought out all the rods to the children of Israel, and the sons of Levi were set apart for the service of the priesthood before the Lord.

When the children of Israel came to the wilderness of Sîn, Miriam the sister of Moses and Aaron died, and they buried her. And there was no water for them to drink; and the children of Israel murmured against Moses and said, 'Would that we had all died with those who are dead already, and that we had not come hither to die with our beasts [and our possessions! Why did the Lord bring us out from Egypt to this desert land, in which there are neither pomegranates nor grapes?' Moses and Aaron went to the tabernacle, and fell upon their faces before the Lord, and the Lord said to them, 'Gather together the children of Israel, and let Moses smite the rock with the rod, and water shall come forth and all the people shall drink;' and Moses called that water 'the water of strife.' The children of Israel gathered themselves together unto Moses and Aaron, and they murmured against them saying, 'Why have ye brought us out to this desert to die of thirst and hunger?' And the Lord was angry with them, and sent serpents upon them, and many of the people died by reason of the serpents. And they gathered themselves together unto Moses and Aaron and said to them, 'We have sinned before God and before you,' God said to Moses, 'Make a serpent of brass, and hang it upon the top of thy rod, and set it up among the people; and let every one whom a serpent shall bite look upon the brazen serpent, and he shall live and not die.' This serpent which Moses set up is a type of the crucifixion of our Lord, as the doctor saith, 'Like the serpent which Moses set up, He set Him up also, that He might heal men of the bites of cruel demons.'

And the children of Israel came to mount Hôr, and Aaron died there; and they wept for him a month of days; and Moses put his garments upon Eleazar his son. The children of Israel began to commit fornication with the daughters of Moab, and to bow down to their idols, and to eat of their sacrifices. The Lord was angry with them, and He commanded Moses to gather together the children of

Israel, and to order every man to slay his fellow, and every one who should bow down to Baal Peôr, the idol of the Moabites. When they were all assembled at the door of the tabernacle, [saw] Zimri the son of Salô came and took Cosbî the daughter of Zûr, and committed fornication with her in the sight of Moses and all the people; and God smote the people with a pestilence. Then Phinehas the son of Eleazar the priest, the son of Aaron, arose, and thrust them through with a spear, and lifted them up upon the top of it; and the plague was stayed from that hour. This zeal was accounted unto Phinehas as a prayer, as the blessed David says 1, 'Phinehas arose and prayed, and the pestilence was stayed; and it was accounted unto him for merit from generation unto generation, even for ever.' The number of those who died at that time was twenty-four thousand men. God commanded Moses to number the people, and their number amounted to six hundred and one thousand seven hundred and eighty souls. And God commanded Moses to bless Joshua the son of Nun, and to lay his hand upon him, and to set him up before Eleazar the priest and before all the children of Israel; and God gave him wisdom and knowledge and prophecy and courage, and made him ruler of the children of Israel. God commanded the children of Israel to destroy the Midianites. And (Moses) chose from each tribe a thousand men, and they went up against the Midianites and took them captive and spoiled them. told them to slay every man who had committed fornication with a Midianitish woman, and every Midianitish woman who had committed fornication with a son of Israel, except the virgins whom man had not known. God commanded Moses to set apart one-fiftieth part of the spoil for the sons of Levi, the ministers of the altar and the house of the Lord. The number of the flocks that were gathered together with the children [and seventy thousand, and seventy-two thousand oxen, and thirty-two thousand virgins. And the Lord commanded them that when they should pass over the Jordan and come to the land of promise, they should set apart three villages for a place of flight and refuge, that whosoever committed a murder involuntarily might flee thither and dwell in them until the high priest

¹ Ps. cvi. 30.

of that time died, when he might return to his family and the house of his fathers. God laid down for them laws and commandments, and these are they. A man shall not clothe himself in a woman's garments, neither shall a woman clothe herself in those of a man 1. If one sees a bird's nest, he shall drive away the mother, and then take the young ones 2. A man shall make a fence and an enclosure to his roof, lest any one fall therefrom, and his blood be required of him 3. Let him that hath a rebellious son, bring him out before the elders, and let them reprimand him; if he turn from his (evil) habit, (good and well); but if not, let him be stoned 4. One that is crucified shall not pass the night upon his cross 5. He that blasphemes God shall be slain 6. The man that lies with a betrothed woman shall be slain. If she is not betrothed, he shall give her father five hundred dînârs, and take her to wife 7. And the other commandments.

And Moses gathered together the children of Israel and said to them, 'Behold, I am a hundred and twenty years old, no more strength abideth in me; and God hath said to me, Thou shalt not pass over this river Jordan.' And he called Joshua the son of Nun and said to him in the sight of all the people, 'Be strong and of good courage, for thou shalt bring this people into the land of promise. Fear not [__] the nations that are in it, for God will deliver them into thy hands, and thou shalt inherit their cities and villages, and shalt destroy them 8.'

And Moses wrote down laws and judgements and orders, and gave them into the hands of the priests, the children of Levi. He commanded them that, when they crossed over to the land of promise, they should make a feast of tabernacles and should read aloud these commandments before all the people, men and women; that they might hear and fear the Lord their God⁹. And God said to Moses, 'Behold thou art going the way of thy fathers; call Joshua the son of Nun, thy disciple, and make him stand in the tabernacle, and command him to be diligent for the government of this people; for I know that after thy death they will turn aside from the way of truth, and will worship

¹ Deut. xxii. 5.

² Deut. xxii. 6.

³ Deut. xxii. 7.

⁴ Deut. xxi. 18-20.

⁵ Deut. xxi. 23.

⁶ Lev. xxiv. 16.

⁷ Deut. xxii. 26-29.

⁸ Deut. xxxi. 1-7.

⁹ Deut. xvi. 13.

idols, and I will turn away My face from them 1.' And God said to Moses, 'Get thee up into this mountain of the Amorites which is called Nebo, and see the land of Canaan, and be gathered to thy fathers, even as Aaron thy brother died on mount Hôr.' So Moses died there and was buried, and no man knoweth his grave 2; for God hid him, that the children of Israel might not go astray and worship him as God. He died at the age of one hundred and twenty years; his sight had not diminished, neither was the complexion of his face changed. And the children of Israel wept for him a month of days in Arbôth Moab.

From Adam then until the death of Moses was three thousand eight hundred and sixty-eight years 3.

When the number of the children of Israel was reckoned up, it amounted to eight hundred thousand, and that of the house of Judah to five hundred thousand. In the Book of Chronicles it is written, 'The children of Israel were a thousand thousand, one hundred thousand and one hundred men; and the house of Judah was four hundred thousand and seven hundred men that drew sword.' Now when they came out of Egypt, they were six hundred thousand; and when they entered Egypt, they were seventy and five souls?

CHAPTER XXXI8.

OF JOSHUA THE SON OF NUN, AND BRIEF NOTICES OF THE YEARS OF THE JUDGES AND THE KINGS OF THE CHILDREN OF ISRAEL.

AFTER Moses was dead, God said to Joshua the son of Nun, 'Moses My servant is dead; now therefore arise, go over this Jordan, thou and

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[II. 2.]

Deut. xxxi. 14-16. Peut. xxxiv. 6. Soxford MS. 3860 years.

appears to be superfluous, and is omitted by the Oxford MS. See r Chron. xxi. 5.

[&]quot; We should read مقدم المحمد معلا المقام we should read مقدم المحمد معلا المقام عنه المحمد المعادن ال

⁶ Exod. xii. 37.

⁷ Seventy souls according to Gen. xlvi. 27; Exod. i. 5; Deut. x. 22.

⁸ In the Oxford MS. chap. xxxv.

all this people, unto the land which I have sworn to their fathers to give them. Every place upon which ye tread shall be yours 1.' So Joshua the son of Nun gathered the people together, and passed over Jordan. Jordan was divided on this side and on that, and the children of Israel passed over as upon dry ground, even as their fathers passed through the sea of Sôph, when they went forth from Egypt 2. And they took twelve stones from the midst of Jordan, as a memorial for those after them³. And they took Jericho, and destroyed it ⁴; and Joshua the son of Nun slew thirty-one kings of the foreign nations, and divided the land among them, and he brake their idols and images. These are the names of the kings whom Joshua the son of Nun destroyed 5. The king of Jericho, the king of Ai, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, the king of Gezer, the king of Debir, the king of Hormah, the king of Geder, the king of Arad 6, the king of Libnah, the king of Adullam, [the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Hepher, the king of Aphek, the king of Lashsharon⁹; the king of Madon, the king of Hazor, the king of Shimronmeron 10, the king of Achshaph, the king of Taanach, the king of Megiddo 11, the king of Rekam (Kadesh), the king of Jokneam 12, the king of Dor and Naphath-Dor, the king of Goiim 13, the king of Tirzah 14.

And as we do not intend to write a complete history of the kings and judges, but only to collect a few matters which may serve for the consolation of the feeble in a time of despondency, behold we pass over them with brief notices. If however any one seeks to know these (things), let him read in the Tôrah and in the Bêth-Mautĕbhê 15, whence he will understand clearly. Moses ruled the people in the desert forty

¹ Josh. i. 2-3. ² Exod. xiv. 21, 22. ⁸ Josh. iv. 3. ⁴ Josh. vi. 21.

Josh. xii. 9-24.
 Syr. Adar.
 Syr. Arlam.
 Syr. Makar.
 Syr. Neshrön.
 Syr. Shámrín, Samaria.
 Syr. Magdól.

Syr. Neshrön.
 Syr. Shámrín, Samaria.
 Syr. Mag
 Syr. Nekem'am or Nak'ám.
 Syr. 'Umká.

Syr. Nekem'am or Nak'am.
 Syr. 'Un
 The Oxford MS. omits the names of these kings.

roperly includes Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiasticus, Ecclesiastes, Ruth, the Song of Songs, and Job. See Wright's Catalogue, p. 103, col. 1, note †.

years 1. Joshua ruled the people twenty-five years 2. Judah was ruler of the people forty-eight years 3. Eglon king of Moab 4 oppressed the people eighteen years. Ahôr (Ehûd) was ruler of the people eighty years 5. Nâbîn (Jabin) oppressed Israel twenty years 6. Deborah and Barak were rulers of the people forty years 7. The Midianites oppressed Israel seven years 8. Gideon was ruler of the people forty years 9. He had seventy sons, who rode with him upon seventy ass colts 10. Abimelech the son [) of Gideon was ruler of the people sixty years 11. Tola the son of Puah was ruler of the people twenty-three years 12. Jair was ruler of the people twenty-two years 13. The Philistines and Ammonites oppressed the people eighteen years 14. Naphthah (Jephthah) was ruler of the people six years 15. He vowed a vow to the Lord and said, 'Whatsoever cometh forth to meet me from my house, I will offer up as an offering to the Lord.' And his only daughter came forth, and he offered her up as an offering to the Lord. Abîzan (Ibzan) was ruler of the people seven years 16. He had thirty sons and thirty daughters; he sent out the thirty daughters and brought in thirty daughters-in-law. Elon was a ruler of the people ten years 17. Acrôn (Abdon) was ruler of the people eight years 18. The

¹ Deut. xxix. 5.

² Josh. xxiv. 29. Josephus, Antiq., v. 1, gives twenty-nine years. Eusebius and Andronicus, twenty years; the Ausar Rázé (Brit. Mus. MS. Add. 21,580, fol. 69 a) twenty-seven years.

⁸ Bar Hebraeus says that the elders of the people ruled after Joshua, but no number of years is given; his list of the Judges is much fuller, but their years do not agree with those given in this chapter. In Brit. Mus. Add. 21,580, fol. 69 a, after Joshua, there follows Chushan the wicked, eight years; Othniel, forty years; the Moabites, eighteen years; and Ahôr or Ehud comes next.

⁴ Judg. iii. 14. The Oxford MS. has 'Og, king of the Moabites.'

⁶ Judg. iii. 30. ⁶ Judg. iv. 3. ⁷ Judg. v. 31.

⁸ Judg. vi. 1. The Oxford MS. gives seventy years.

⁹ Judg. viii. 28.

Solomon has here confused Abdon with Gideon; see Judg. xii. 14.
 We should probably read 'three years,' L. See Judg. ix. 22.

¹² Judg. x. 2. ¹³ Judg. x. 3. ¹⁴ Judg. x. 8.

¹⁵ Judg. xii. 7. 16 Judg. xii. 9. 17 Judg. xii. 11.

¹⁸ Judg. xii. 14. The Oxford MS. makes no mention of Abdon. Brit. Mus. Add. 21,580, fol. 70 a, has one k 2

Philistines oppressed Israel forty years 1. Samson was ruler of the people twenty years². He slew a thousand men with the iawbone of a dead ass. Eli was ruler of the people forty years 8. From Eli, the ark was in the house of Abinadab twenty years 4. Samuel was ruler of the people thirty years 5. Saul was ruler of the people forty 6 years. These years of the Judges (lit. rulers) amount to six hundred and fifty-five 7. King David reigned forty years 8. Solomon reigned forty years 9. Rehoboam reigned seventeen years 10. Abijah reigned three years 11. As a reigned forty-one years 12. Jehoshaphat reigned twenty-five years 13. Joram reigned eight [years 14. Ahaziah reigned one year 15. Athaliah reigned six years 16. Joash reigned forty years 17. Amaziah reigned twenty-three years 18. Uzziah reigned fiftytwo years 19. Jotham reigned sixteen years 20. Hezekiah reigned twenty-nine years²¹. He prayed before God, and fifteen years were added to his life; and he held back the sun and the moon in their course. Manasseh reigned fifty-five years 22. He sawed Isaiah with a wooden saw and killed him. Amon reigned two years 23. Josiah reigned thirty-one years 24. Jehoahaz reigned three months 25. Jehoiakim reigned eleven years 26. Jehoiachin reigned one hundred

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<sup>1</sup> Judg. xiii. 1.
  <sup>2</sup> Judg. xv. 20. The Oxford MS. gives 'forty years.' After Samson, Brit.
Mus. Add. 21,580, fol. 70 a, has الم إلا إلى without Judges, twelve years.'
  <sup>8</sup> 1 Sam. iv. 18.
  <sup>5</sup> Twenty years, Brit. Mus. Add. 21,580, fol. 70 a.
  <sup>6</sup> So Eusebius, but Anianus gives twenty years.
  <sup>7</sup> The numbers here given amount to 642 years.
                                                                  8 1 Kings ii. 11.
                                                                11 I Kings xv. 2.
  9 1 Kings xi. 42.
                                10 1 Kings xiv. 21.
  19 1 Kings xv. 10.
                                                 18 I Kings xxii. 42.
  <sup>14</sup> 2 Kings viii. 17. Jehoram is omitted by the Oxford MS.
  15 2 Kings viii. 26.
                                                  16 2 Kings xi. 3.
  <sup>17</sup> 2 Kings xii. 1. Joash is omitted by the Oxford MS.
  18 Twenty-nine years, 2 Kings xiv. 2.
                                                           19 2 Kings xv. 2.
  2 Kings xv. 33. Ahaz the son of Jotham also reigned sixteen years (2 Kings
xvi. 2); the length of the reigns of the father and son being the same is no doubt
the cause why the latter is omitted in all the MSS.
  21 2 Kings xviii. 2.
                                 <sup>92</sup> 2 Kings xxi. 1.
                                                                  28 2 Kings xxi. 19.
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⁹⁵ 2 Kings xxiii, 31.

24 2 Kings xxii. 1.

26 2 Kings xxiii. 36.

days 1. Zedekiah reigned eleven years 2. These years of the kings amount to four hundred and fifty-five years, six months, and ten days 3.

CHAPTER XXXII 4.

OF THE DEATH OF THE PROPHETS; HOW THEY DIED, AND (WHERE) EACH ONE OF THEM WAS BURIED 5.

MANASSEII the son of Hezekiah slew Isaiah with a wooden saw; he was buried before the outfall of the waters which Hezekiah concealed by the side of Siloah ⁶.

Hosea the son of Beeri, of the tribe of Issachar, (was) from the town of Be'elmath. He prophesied mystically about our Lord Jesus Christ who was to come; saying that when He should be born, the oak in Shiloh should be divided into twelve [parts; and that He should take twelve disciples of Israel. He died in peace, and was buried in his own land.

Joel the son of Bethuel (Pethuel), of the tribe of Reuben, died in peace in his own land. Others say that Ahaziah the son of Amaziah smote him with a staff upon his head; and while his life was yet in him, they brought him to his own land 7, and after two days he died.

Amos (was) from the land of Tekoa. The priest of Bethel tortured him and afterwards slew him. Others say that it was he whom Ahaziah the son of Amaziah 8 killed with a staff, and he died.

Obadiah from the country of Shechem was the captain of fifty of

^{1 2} Kings xxiv. 8, 'three months.'

² 2 Kings xxiv. 18. The Oxford MS. makes no mention of Jehoiachin, and gives the name of Zedekiah without the length of his reign.

³ The numbers here given amount to 451 years, 6 months, and 10 days.

⁴ Chap. xxxi (sic) in the Oxford MS.

⁵ See Epiphanius, De Prophetarum Vitis, in Migne, Patrologiae Cursus, Ser. Gr., t. 43, cols. 415-427.

Rather obscure; signifies 'he hid, concealed, buried;' possibly the meaning may be 'brought by an underground tunnel.'

⁷ Schoenfelder, eum in terram projecerunt.

^{*} Epiphanius says that Amaziah slew him.

Ahab's soldiers. He became a disciple of Elijah, and endured many evil things from Ahab, because he forsook him and went after Elijah. However he died in peace. After he followed Elijah, he was deemed worthy of prophecy 1.

Elijah the fiery, of the family of Aaron, (was) from Tashbî², a town of the Levites. When this (prophet) was born, his father saw in a dream that one was born, and that they wrapped him in fire instead of swaddling bands, and gave him some of that fire to eat. He came to Jerusalem, and told the priests the vision that he had seen. The learned among the people said to him, 'Fear not, thy son is about to be a fire, and his word shall be like fire, and shall not fall to the ground; he will burn like fire with jealousy of sinners, and his zeal will be accepted before God.' He was taken up in a chariot towards heaven. Some say that his father was called Shôbākh³. [a...]

Elisha his pupil, from Åbêl-Mĕhôlâh, (was) of the tribe of Reuben. On the day of his birth a great wonder took place in Israel; for the bull which they worshipped in Gilgal lowed, and his voice was heard in Jerusalem. The chief priests in Jerusalem said, 'A mighty prophet is born to-day in Israel at this time, and he will break the images and idols to pieces.' He died in peace, and was buried in Samaria.

Jonah the son of Amittai ⁵ (was) from Gath-hepher ⁶, from Kûryath-Âdâmôs ⁷, which is near to Ascalon and Gaza and the sea coast. After this (prophet) had prophesied to the Ninevites in the time of Sardânâ ⁸

¹ Solomon here follows the tradition adopted by Jerome and Ephraim Syrus, and maintained by Kimchi and Abarbanel. He is supposed to have been the captain of the third fifty of soldiers sent by Ahab against Elijah. See 2 Kings i. 13.

² Or Tishbeh. Epiphanius, 'from the land of the Arabs.'

⁸ Elijah is called 'the son of Shôbâkh' in the Oxford MS. Epiphanius, Σοβάχ.

⁴ Epiphanius, 'the golden heifer.'

⁵ In the Syriac, Yaunan the son of Mattai.

⁶ Gath-hepher in the tribe of Zebulun, 2 Kings xiv. 25.

⁷ Epiphanius, ἐκ γῆς Καριαθαμαούμ. A variant has Καριαθιαρίμ (Kirjath-jearim).

Or Surdânôs, همؤنفه. See Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, note 369, page 43. The only son of Sennacherib whose name can be compared with this is Assur-nadin-sumi.

the king, he did not remain in his own land because the Jews were jealous of him; but he took his mother, and went and dwelt in Assyria. He feared the reproach of the Jews, because he had prophesied, and his prophecy did not come to pass. He also rebuked Ahab the king, and called a famine upon the land and the people. He came to the widow of Elijah, and blessed her, because she received him, and he returned to Judaea. His mother died on the way, and he buried her by the side of Deborah's grave. He lived in the land of Serîdâ, and died two years after the people had returned from Babylon, and was buried in the cave of Kainân¹. This (prophet) prophesied that when the Messiah should come, the cities of the Jews would be overturned.

Micah the Morashthite (was) of the tribe of Ephraim, and was slain by Joram the son of Ahab. This (prophet) prophesied concerning the destruction of the temple of the Jews, and the abrogation [of the Passover on the death of the Messiah. He died in peace, and was buried in Anikam.

Nahum, from the city of Elkôsh, (was) of the tribe of Simeon. After the death of Jonah this (prophet) prophesied concerning the Ninevites, saying, 'Nineveh shall perish by perpetually advancing waters, and ascending fire;' and this actually took place. He prophesied also concerning the Babylonians, that they would come against the Israelitish people; and therefore they sought to kill him. He prophesied that when the Messiah should be slain, the vail of the temple should be rent in twain², and that the Holy Spirit should depart from it. He died in peace, and was buried in his own country.

Habakkuk (was) of the tribe of Simeon, and from the land of Sûâr (Zoar)³. This (prophet) prophesied concerning the Messiah, that He should come, and abrogate the laws of the Jews. He brought food to Daniel at Babylon by the divine (or, angelic) agency. The Jews stoned him in Jerusalem.

Zephaniah (was) of the tribe of Simeon. He prophesied concerning

¹ Epiphanius, Kal κατοικήσας ἐν γŷ Σαὰρ, ἐκεῖ ἀπέθανεν, καὶ ἐτάφη ἐν τῷ σπηλαίῳ Καινεζεοῦ.

² Epiphanius attributes this prophecy to Habakkuk.

³ Epiphanius, ἐξ ἀγροῦ Βηθοχήρ. A variant has Βιδζεχάρ.

the Messiah, that He should suffer, and that the sun should become dark, and the moon be hidden. He died in peace in his own land.

Haggai returned from Babylon to Jerusalem when he was young. He prophesied that the people would return, and concerning the Messiah, that He would abrogate the sacrifices of the Jews. He died in peace.

Zechariah the son of Jehoiada returned from Babylon in his old age, and wrought wonders among the people. He died at a great age, and was buried by the side of the grave of Haggai.

Malachi was born after the return of the people, and because of his beauty he was surnamed 'Angel.' He died in peace in his own land. [...]

The Jews stoned Jeremiah the son of Hilkiah in Egypt, because he rebuked them for worshipping idols; and the Egyptians buried him by the side of Pharaoh's palace. The Egyptians loved him much, because he prayed and the beasts died which used to come up from the river Nile and devour men. These beasts were called 'crocodiles'.' When Alexander the son of Philip, the Macedonian, came (to Egypt), he made enquiries about his grave, and took and brought him to Alexandria. This (prophet) during his life said to the Egyptians, 'a child shall be born—that is the Messiah—of a virgin, and He shall be laid in a crib', and He will shake and cast down the idols.' From that time, and until Christ was born, the Egyptians used to set a virgin and a baby in a crib, and to worship him, because of what Jeremiah said to them, that He should be born in a crib.

Ezekiel the son of Buzi was of the priestly tribe, and from the land of Serîdâ³. The chief of the Jews who was in the land of the Chaldeans slew him, because he rebuked him for worshipping idols. He was buried in the grave of Arphaxar, the son of Shem, the son of Noah.

Daniel (was) of the tribe of Judah, and was born in Upper Beth-Horon. He was a man who kept himself from women, and hence the Jews thought that he was an eunuch, for his face was different (from that

¹ Read Δ., κροκόδειλοι.

² See Migne, *Patrologiae Cursus*, Ser. Gr., t. 43, col. 421; and the chapter on the going down of our Lord into Egypt.

⁸ Epiphanius, ἐκ γῆς Σαρηρά.

of other men), and he had no children. He prayed for the Babylonians, and died in Elam, in the city of the Hôzâyê¹, and was buried in Shôshan the fortress. He prophesied concerning the return of the people.

Ahijah (was) from Shilo. A lion slew this prophet, and he was buried by the oak at Shilo in Samaria. []

Ezra the scribe was from the country of Sabtha², and of the tribe of Judah. This (prophet) brought back the people, and died in peace in his own land.

Zechariah the son of Berachiah, the priest, was from Jerusalem. Joash the king slew this (prophet) between the steps³ and the altar, and sprinkled his blood upon the horns of the altar, and the priests buried him. From that day God forsook the temple, and angels were never again seen in it.

Simon the son of Sîrâ (Sirach) died in peace in his own town. Nathan died in peace.

Here ends the first part of the book of gleanings called 'the Bee.'

To God be the glory, and may His mercy and compassion be upon us. Amen.

Again, by the Divine power, we write the second part of the book of gleanings called 'the Bee,' regarding the Divine dispensation which was wrought in the new (covenant).

CHAPTER XXXIII4.

OF THE MESSIANIC GENERATIONS 5.

GOD created Adam. Adam begat Seth. Seth begat Enos. Enos begat Kainân. Kainân begat Mahalaleel. Mahalaleel begat Jared.

- ¹ In Arabic الأَهْواز al-Ahwaz, now خوزستان Khūzistan.
- * Epiphanius, ἐκ γῆς Συνβαθά.
- Bar Bahlûl (Brit. Mus. Or. 2441, fol. 343 b, col. 1) explains this word thus: المنافعة (sic) معلى المنافعة المنافعة والمنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة (or banisters), between which the steps were built.' Another lexicon, Brit. Mus. Add. 7203, fol. 159 a, col. 2, says: المنافعة ا
 - ⁴ Chap. xxxvii in the Oxford MS.

 [II. 2.]

 ⁵ See Gen. v, Matt. i, and Luke iii. 23-38.

lared begat Enoch. Enoch begat Methuselah. Methuselah begat Lamech. Lamech begat Noah. Noah begat Shem. Shem begat Arphaxar. Arphaxar begat Kainan. Kainan begat Shalach. Shalach begat Eber. Eber begat Peleg. Peleg begat Reu. Reu begat Serug. Serug begat Nahor. Nahor begat Terah. [2] Terah begat Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judah. Judah took a Canaanitish wife, whose name was Shuah. And it was very grievous to Jacob, and he said to Judah, 'The God of my fathers will not allow the seed of Canaan to be mingled with our seed, nor his family with our family.' There were born to Judah by the Canaanitish woman three sons, Er, Onan, and Shelah. Er took Tamar, the daughter of Merari the son of Levi, to wife, and he lay with her in the Sodomite way and died without children. After him his brother Onan took her, to raise up seed to his brother; he also, when he lay with her, scattered his seed outside of her on the ground, and he too died without children. Because Shelah was a child, Judah kept his daughter-in-law in widowhood, that he might give her to Shelah to raise up seed by her. But Tamar went into her father-in-law by crafty devices, and lay with him, and conceived, and gave birth to twins, Pharez and Zarah. Pharez begat Hezron. Hezron begat Aram. Aram begat Amminadab. Amminadab begat Nahshon. Eleazar the son of Aaron, the priest, took the sister of Nahshon to wife, and by her begat Phinehas; and the seed of the priesthood was mingled with the royal line 1. Nahshon begat Salmon. Salmon begat Boaz by Rahab. Boaz begat Obed by Ruth the Moabitess. Obed begat Jesse. Jesse begat David the king by Nahash.

[Now two genealogies are handed down from David to Christ; the one from Solomon to Jacob², and the other from Nathan to Heli³. David begat Solomon. Solomon begat Rehoboam. Rehoboam begat Abijah. Abijah begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat Joram. Joram begat Uzziah. Uzziah begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekiah. Hezekiah begat Manasseh.

¹ This sentence is omitted by the Oxford MS., as well as several names from the genealogies.

² Matt. i. 6-16.

³ Luke iii. 23-31.

Manasseh begat Amon. Amon begat Josiah. Josiah begat Jeconiah. Jeconiah begat Salathiel. Salathiel begat Zerubbabel. Zerubbabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Zadok. Zadok begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph.

Or again: David begat Nathan. Nathan begat Mattatha. Mattatha begat Mani. Mani begat Melea. Melea begat Eliakim. Eliakim begat Jonam. Jonam begat Levi 1. Levi begat Mattîtha. Mattîtha begat Jorim. Jorim begat Eliezer. Eliezer begat Jose. Jose begat Er. Er begat Elmodad. Elmodad begat Cosam. Cosam begat Addi. Addi begat Melchi. Melchi begat Neri. Neri begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Rhesa. Rhesa begat Johannan. Johannan begat Juda. Juda begat Joseph. Joseph begat Semei. Semei begat Mattatha. Mattatha begat Maath. Maath begat Nagge. [32] Nagge begat Esli. Esli begat Nahum. Nahum begat Amos. Amos begat Mattîtha. Mattîtha begat Joseph. Joseph begat Janni. Janni begat Melchi. Melchi begat Levi. Levi begat Matthat. Matthat begat Heli. Heli begat Joseph.

Know too, O my brother, that Mattan the son of Eliezer—whose descent was from the family of Solomon—took a wife whose name was Astha (or Essetha) and by her begat Jacob naturally. Mattan died, and Melchi—whose family descended from Nathan the son of David—took her to wife, and begat by her Eli (or Heli); hence Jacob and Heli are brothers, (the sons) of (one) mother. Eli took a wife and died without children. Then Jacob took her to wife, to raise up seed to his brother, according to the command of the law; and he begat by her Joseph, who was the son of Jacob according to nature, but the son of Heli according to the law; so whichever ye choose, whether according to nature, or according to the law, Christ is found to be the son of David. It is moreover right to know that Eliezer begat two sons, Mattan and Jotham. Mattan begat Jacob, and Jacob begat Joseph; Jotham begat Zadok, and Zadok begat Mary. From this it is clear that Joseph's father and Mary's father were cousins.

¹ Joseph, Juda, and Simeon should follow here. See Luke iii. 29, 30.

CHAPTER XXXIV'.

OF THE ANNUNCIATION OF THE ANGEL TO YÔNÂKÎR (JOACHIM)

IN RESPECT OF MARY.

THIS Zadok, who was called Yônâkîr, and Dinah his wife were righteous before God, and were rich in earthly riches [and in goods and chattels; but they had neither fruit nor offspring like other people². They were reproached by the people for their barrenness, and they did not allow them to offer up the offering except after every one else, because they had no children among the people of Israel. And Yônâkîr went out into the desert, and pitched his tent outside the encampment, and he prayed before God with mournful tears, and put on garments of mourning; so also did Dinah his wife. And God heard their prayers and accepted the sacrifices of their tears. The angel of God came to them, and announced to them the conception of Mary, saying, 'Your prayer has been heard before God, and behold, He will give you blessed fruit, a daughter who shall be a sign and a wonder among all the generations of the world; and all families shall be blessed through her.' Then they two praised God, and Zadok returned to his habitation. And Dinah his wife conceived, and brought forth Mary; and from that day she was called Hannah (Anna) instead of Dinah, for the Lord had had compassion upon her. Now the name 'Mary' (Maryam or Miriam) is interpreted 'lifted up,' 'exalted;' and they rejoiced in her exceedingly. And after six months her parents said to one another, 'We will not allow her to walk upon the ground's;'

¹ Chap. xxxviii in the Oxford MS.

² See William Hone, The Apocryphal New Testament, 8vo, London, 1820, Protevangelion and Mary; Wright, Contributions to the Apocryphal Literature of the New Testament, p. 1; Cowper, The Apocryphal Gospels, pp. 3, 29, and 84 foll.; Tischendorf, Evangelia Apocrypha, Leipzig, 1853, pp. 53 foll.; Thilo, Codex Apocryphus Novi Testamenti, Lipsiae, 1832, t. i, pp. 162 foll. For a list of other works on the Apocryphal Gospels, see Migne, Dictionnaire des Apocryphes, col. 962.

³ Then her mother caught her up and said, 'As the Lord my God liveth, thou shalt not walk again on this earth till I bring thee into the temple of the Lord.' Hone, Apoc. New Test., Mary, chap. vi. 2.

and they carried her with sacrifices and offerings, and brought her to the temple of the Lord. And they sacrificed oxen and sheep to the Lord, and offered Mary to the high priest. He laid his hand upon her head, and blessed her, saying, 'Blessed shalt thou be among women.' Two years after she was weaned, they brought her to the temple of the Lord, even as they had vowed to the Lord, and delivered her to the high priest. He laid his hand upon her head, and blessed her, and said to her [32] that she should give herself over to the aged women who were there. And she was brought up with the virgins in the temple of the Lord, and performed the service of the temple with joyful heart and godly fervour until she was twelve years old. Because she was beautiful in appearance, the priests and the high priest took counsel and prayed before God that He would reveal to them what they should do with her 1. And the angel of God appeared unto the high priest and said to him, 'Gather together the staves of the men who have been left widowers by their first wives, and are well known for piety, uprightness, and righteousness, and what God sheweth thee, do.' And they brought many staves and laid them down in the temple; and they prayed before God that day and its night. The chief priest went into the temple and gave to each of them his staff, and when Joseph took his staff in his hand, there went forth from it a white dove, and hovered over the top of the rod, and sat upon it. The chief priest drew near to Joseph and kissed him on his head, and said to him, 'The blessed maiden has fallen to thy lot from the Lord; take her to thee until she arrives at the age for marriage, and (then) make a marriage feast after the manner and custom of men; for it is meet for thee (to do so) more than others, because ye are cousins.' Joseph said to the chief priest, 'I am an old and feeble man, and this is a girl, and unfit for my aged condition; it is better to give her to one of her own age, because I cannot rely upon myself to watch her and guard her.' The chief priest said to him, 'Take heed that thou dost not transgress [cas] the command of God, and bring a punishment upon thee.' So Joseph took Mary, and went to his dwelling-place.

² Some days after the priests distributed various coloured silken

¹ Hone, Apoc. New Test., chap. viii. 31.

² Ibid., chap. ix.

threads to weave for the veil of the sanctuary; and it fell to Mary's lot to weave purple. And while she was in the temple in prayer, having placed incense before the Lord, suddenly the archangel Gabriel appeared to her in the form of a middle-aged man, and a sweet odour was diffused from him; and Mary was terrified at the sight of the angel.

CHAPTER XXXV1.

OF THE ANNUNCIATION BY GABRIEL TO MARY OF THE CONCEPTION OF OUR LORD.

AT the ninth hour of the first day of the week, on the twenty-fifth of the month of Adar,—though some say on the first day of the month of Nisan, which is correct,—in the three hundred and seventh year of Alexander the son of Philip, or of Nectanebus², the Macedonian, six months after Elizabeth's conception of John, the archangel Gabriel appeared to Mary and said to her, 'Peace be to thee, O full of grace! our Lord is with thee, O blessed among women!' As for her, when she saw (him), she was terrified at his words, and was thinking what this salutation was. The angel said to her, 'Fear not Mary, for thou hast found grace with God. And behold, thou shalt conceive [as] and bear a son, and thou shalt call his name Emmanuel, which is interpreted, "our God is with us." This (child) shall be great, and shall be called the Son of the Highest.' Mary said to the angel, 'Behold, I am the handmaid of the Lord; let it be to me according to thy word. And the angel went away from her. In those days Mary arose, and went to Elizabeth her cousin, and she went in and saluted Elizabeth. And it came to pass that when Elizabeth heard Mary's salutation, the babe leaped in her womb, and John in Elizabeth's womb bowed down to our Lord in Mary's womb, as a servant to his master. Mary remained with Elizabeth about three months, and then returned to her house. After the lapse of six months, Joseph saw that Mary had conceived, and he was troubled in his mind, and said, 'What answer shall I give to the high priest in respect of this trial which has befallen me?' And because he relied upon the purity of his spouse, he fell into perplexity



¹ Chap. xxxix in the Oxford MS.

² In the MS. Niktibas.

and doubt, and said to her, 'Whence hast thou this? and who has beguiled thee, O perfect dove? Wast thou not brought up with the pure virgins and venerable matrons in the temple of the Lord?' And she wept, saying, 'As the Lord God liveth, I have never known man nor had connexion with any one;' but she did not speak to him of the angel and the cause of her conception. Then Joseph meditated within himself and said, 'If I reveal this matter before men, I fear lest it may be from God; and if I keep it back and hide it, I fear the rebuke and penalty of the law.' For the Jews did not approach their wives until they made [12] a feast to the high priest, and then they took them. And Joseph thought that he would put her away secretly; and while he was pondering these things in his heart, the angel of the Lord appeared to him in a dream, and said, 'Joseph, son of David, fear not to take Mary thy wife; for that which is born in her is of the Holy Spirit.' He spake well when he said 'in her,' and not 'of her.'

And the priests heard of Mary's conception, and they made an accusation against Joseph, as if deceit had been found in him. Joseph said, 'As the Lord liveth, I know not the cause of her conception;' and Mary likewise swore this. There was a custom among the Jews that, when any one of them was accused with an accusation, they made him drink 'the water of trial';' if he were innocent, he was not hurt, but if he were guilty, his belly swelled, and his body became swollen, and the mark of chastisement appeared in him. When they had made Mary and Joseph drink of the water of trial, and they were not hurt, the high priest commanded Joseph to guard her diligently until they saw the end of this matter?

CHAPTER XXXVI3.

OF THE BIRTH OF OUR LORD IN THE FLESH.

ONE year before the annunciation of our Lord, the emperor of the Romans sent to the land of Palestine Cyrinus 4 the governor, to write

¹ Num. v. 18.

² See Hone, Apoc. New Test., Protevangelion, chap. xi; Cowper, Apocryphal Gospels, p. 48; Thilo, Codex Apocryphus, p. 372; Tischendorf, Evangelia Apoc., p. 72.

^a Chap. xl in the Oxford MS.

⁴ Luke ii. 1-2. The name is written in the MSS, of 'the Bee' Κυρίνος=Quirinus.

down every one for the poll-tax, for the Jews were subject to the empire of the Romans; and every man was written down in his city. And Joseph the carpenter also went up that he might be written down in his city; and by reason of his exceeding great watchfulness for the blessed (Mary), he took her with him upon an ass. When they had gone about three miles, Joseph looked at her and saw that her hand was laid upon her belly, and that her face was contracted with pain; and he thought that she was troubled by the beast, and asked her about her trouble and pain. She said to him, 'Hasten and prepare a place for me to alight, for the pains of childbirth have taken hold upon me.' When he had lifted her down from the animal, he went to fetch a midwife, and found a Hebrew woman whose name was Salome 1. The heretics say that she was called Hadyôk, but they err from the truth. When Joseph came to the cave, he found it full of brilliant light, and the child wrapped in swaddling clothes and rags, and laid in a crib. And there were shepherds there keeping watch over their flocks, and behold the angel of God came to them, and the glory of the Lord shone upon them; and they feared with an exceeding great fear. The angel said to them, 'Fear not, for behold, I announce to you a great joy which shall be to all the world; for there is born to you this day a Redeemer, who is the Lord Jesus, in the city [\(\) of David: and this shall be

The extract from the History of the Virgin runs as follows: 'When they drew near to Bethlehem, Mary said to Joseph, "The day of giving birth has come, and the birth-pains will not allow me to reach the city; let us enter this cave, for my womb...." When she had gone into the cave, Joseph ran to call a woman to be with her. And lo, while he was running, there met him an old Samaritan woman, who was travelling from Jerusalem to go to Bethlehem. Joseph said to her, "Come, O blessed matron, and go into this cave, where there is a woman giving birth to a child." When the old woman came, Joseph was mixing for her...., and they had nothing in the cave. When they went in they saw, etc. Some words seem to have been omitted in the MS. after in the third line. I do not know the meaning of Lacase. See Cowper, Apoc. Gospels, p. 51; the notes in Thilo, Codex Apoc., p. 377; and Wright, Contrib. to the Apoc. Lit. of the New Test., pp. 2 and 3. In the Gospel of Pseudo-Matthew two midwives are mentioned, Zelomi and Salome; Tischendorf, Evangelia Apoc., p. 75.

PROPHECY OF ZÂRÂDÔSHT CONCERNING OUR LORD. 81

the sign unto you; ye shall find the babe wrapped in swaddling clothes, and laid in a crib.' And suddenly with the angel there appeared many hosts of heaven, praising God and saying, 'Glory to God in the heights, and on earth peace and tranquillity and good hope to men.' And the shepherds went and entered the cave, and they saw as the angel had said to them. The names of the shepherds were these: Asher, Zebulon, Justus, Nicodemus, Joseph, Barshabba, and Jose; seven in number.

CHAPTER XXXVII1.

THE PROPHECY OF ZÂRÂDÔSHT CONCERNING OUR LORD.

THIS Zârâdôsht is Baruch the scribe. When he was sitting by the fountain of water called Glosha of Horin, where the royal bath had been erected, he said to his disciples, the king Gûshnâsâph 2 and Sâsân and Mahîmad, 'Hear, my beloved children, for I will reveal to you a mystery concerning the great King who is about to rise upon the world. At the end of time, and at the final dissolution, a child shall be conceived in the womb of a virgin, and shall be formed in her members, without any man approaching her. And he shall be like a tree with beautiful foliage and laden with fruit, standing in a parched land; and the inhabitants of that land shall be gathered together 3 to uproot it from the earth, but shall not be able. Then they will take him and crucify him upon a tree, and heaven and earth shall sit in mourning for his sake; and all the families of the nations shall be in grief for him. He will begin to go down to the depths of the earth, and from the depth he will be exalted to the height; [c] then he will come with the armies of light, and be borne aloft upon white clouds; for he is a child conceived by the Word which establishes natures.' Gûshnåsåph says to him, 'Whence has this one, of whom thou sayest these things, his power? Is he greater than thou, or art thou greater than he?' Zârâdôsht says to him, 'He shall descend from my family; I am he, and he is I; he is in me, and I am in him. When the beginning

[II. 2.]

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¹ In the Oxford MS. chap. xli.

² Or rather, Gushnasp.

³ Or, according to another reading, shall strive with one another.

of his coming appears, mighty signs will be seen in heaven, and his light shall surpass that of the sun. But ye, sons of the seed of life, who have come forth from the treasuries of life and light and spirit, and have been sown in the land of fire and water, for you it is meet to watch and take heed to these things which I have spoken to you, that ve await his coming; for you will be the first to perceive the coming of that great king, whom the prisoners await to be set free. Now, my sons, guard this secret which I have revealed to you, and'let it be kept in the treasure-houses of your souls. And when that star rises of which I have spoken, let ambassadors bearing offerings be sent by you, and let them offer worship to him. Watch, and take heed, and despise him not, that he destroy you not with the sword; for he is the king of kings, and all kings receive their crowns from him. He and I are one.' These are the things which were spoken by this second Balaam, and God, according to His custom, compelled him to interpret these things; or he sprang from a people who were acquainted with the prophecies 1 concerning our Lord Jesus Christ, and declared them aforetime. [

CHAPTER XXXVIII2.

OF THE STAR WHICH APPEARED IN THE EAST ON THE DAY OF THE BIRTH OF OUR LORD.

SOME say that that star appeared to the Magi simultaneously with the birth of our Lord. As for Herod's commanding that all children from two years old and downwards should be slain, it is not as if they required all that length of time for their journey, but they had some accidental delay either in their own country or on the road. Again, Herod did not command that the children should be slain immediately after his having met the Magi, but much time passed in the interval, because he was waiting to hear from them.

The holy Mar John Chrysostom, in his exposition of Matthew, says,

¹ See Eisenmenger, Entdecktes Judenthum, Theil ii, pp. 439, 440, and 905.

² In the Oxford MS. chap. xlii.

'The star appeared a long time before 1, for their journey was accomplished with great delay that they might come to the end of it on the day of our Lord's birth. It was meet that He should be worshipped in swaddling bands, that the greatness of the wonder might be recognised; therefore the star appeared to them a long time before. For if the star had appeared to them in the east when He was born in Palestine, they would not have been able to see Him in swaddling bands. Marvel not, if Herod slew the children from two years and downwards, for wrath and fear urged him to increased watchfulness; therefore he added more time than was needful, that no one should be able to escape.'

As touching the nature of that star, whether it was a star in its nature, or in appearance only, it is right to know that it was not of the other stars, but a secret power which appeared like a star; for all the other stars that are [in the firmament, and the sun and moon, perform their course from east to west. This one, however, made its course from north to south, for Palestine lies thus, over against Persia. This star was not seen by them at night only, but also during the day, and at noon; and it was seen at the time when the sun is particularly strong, because it was not one of the stars 2. Now the moon is stronger in its light than all the stars, but it is immediately quenched and its light dissipated by one small ray of the sun. But this star overcame even the beams of the sun by the intensity of its light. Sometimes it

¹ Καὶ γὰρ πρὸ πολλοῦ χρόνου δοκεῖ μοι ὁ ἀστὴρ φανῆται. See Migne's edit., vol. vii, col. 76. مراه المحمد ا

appeared, and sometimes it was hidden entirely. It guided the Magi as far as Palestine. When they drew near to Jerusalem, it was hidden; and when they went forth from Herod, and began to journey along the road, it appeared and shewed itself. This was not an ordinary movement of the stars, but a rational power. Moreover, it had no fixed path, but when the Magi travelled, it travelled on also, and when they halted, it also halted; like the pillar of cloud which stopped and went forward when it was convenient for the camp of Israel. The star did not remain always up in the height of heaven, but sometimes it came down and sometimes it mounted up; and it also stood over the head of the Child, as the Evangelist tells us.

CHAPTER XXXIX1.

OF THE COMING OF THE MAGI FROM PERSIA.

WHEN Jesus was born in Bethlehem of Judah, and the star appeared to the Magi in the east, twelve Persian kings took offerings—gold and myrrh and frankincense—and came to worship Him. Their names are these: Zarwândâd the son of Artabân², and Hôrmîzdâd the son of Sîţârûk (Sanṭarôk), Gûshnâsâph (Gushnasp) the son of Gûndaphar, and Arshakh the son of Mîhârôk; these four brought gold. Zarwândâd the son of Warzwâd, Îryâhô the son of Kesrô (Khosrau), Arṭaḥshisht the son of Ḥolîtî, Ashtôn'âbôdan the son of Shîshrôn; these four brought myrrh. Mêhârôk the son of Ḥûhâm, Aḥshîresh the son of

¹ In the Oxford MS. chap. xliii.

The Cave of Treasures (Brit. Mus. Add. 25,875, fol. 40 b, col. 2; Bezold, Die Schatzhöhle, p. 57) gives the names of three kings only: امك عناف المناف المن

Haşbân, Sardâlâh the son of Baladân, Merôdâch the son of Beldarân; these four brought frankincense. Some say that the offerings which the Magi brought and offered to our Lord had been laid in the Cave of Treasures by Adam 1; and Adam commanded Seth to hand them down from one to another until our Lord rose, and they brought (them), and offered (them) to Him. But this is not received by the Church. When the Magi came to Jerusalem, the whole city was moved; and Herod the king heard it and was moved. And he gathered together the chief priests and the scribes of the people, and enquired about the place in which Christ should be born; and they told him, in Bethlehem of Judah, [se] for so it is written in the prophet 2. Then Herod called the Magi, and flattered them, and commanded them to seek out the Child diligently, and when they had found Him to tell Herod, that he also might go and worship Him. When the Magi went forth from Herod, and journeyed along the road, the star rose again suddenly, and guided them until it came and stood over (the place) where the Child was. And when they entered the cave, and saw the Child with Mary His mother, they straightway fell down and worshipped Him, and opened their treasures, and offered unto Him offerings, gold and myrrh and frankincense. Gold for His kingship, and myrrh for His burial, and frankincense for His Godhead. And it was revealed to them in a dream that they should not return to Herod, and they went to their land by another way. Some say that the Magi took some of our Lord's swaddling bands with them as a blessed thing 3.

¹ The Oxford MS. adds: 'They were laid in the ark, and afterwards in the land of Persia.'

² Micah v. 2.

³ See Hone, *Protevangetion*, Infancy, chap. iii. 4-10. The passage from the History of the Virgin Mary, given in the notes, is as follows: 'And Mary took one of the swaddling bands of Jesus, and gave it to the Persian Magi, and they received it from her in faith as a sublime gift..... They held a Magian feast, and made a huge fire, and cast the swaddling band into the fire, which they worshipped; and the swaddling band became like fire, and quenched that fire. Then they brought it out from the fire when it was like snow, even purer than at first. And they took it and kissed it and laid it upon their eyes, saying, "Verily without doubt this is the God of gods, for the fire of our god was not able to burn it or injure it." And they took it with faith and great honour.'

Then Longinus the sage wrote to Augustus Caesar and said to him, 'Magians, kings of Persia, have come and entered thy kingdom, and have offered offerings [co e in Judah; but who he is, and whose son he is, is not known to us.' Augustus Caesar wrote to Longinus, saying, 'Thou hast acted wisely in that thou hast made known to us (these things) and hast not hidden (them) from us.' He wrote also to Herod, and asked him to let him know the story of the Child. When Herod had made enquiries about the Child, and saw that he had been mocked by the Magi, he was wroth, and sent and slew all the children in Bethlehem and its borders, from two years old and downwards, according to the time which he had enquired of The number of the children whom he slew was two thousand, but some say one thousand eight hundred. When John 1 the son of Zechariah was sought for, his father took him and brought him before the altar; and he laid his hand upon him, and bestowed on him the priesthood, and then brought him out into the wilderness. When they could not find John, they slew Zechariah his father between the steps 2 and the altar. They say that from the day when Zechariah was slain his blood bubbled up until Titus the son of Vespasian came and slew three hundred myriads of Jerusalem, and then the flow of blood ceased3. The father of the child Nathaniel also took him, and wrapped him round, and laid him under a fig-tree; and he was saved from slaughter. Hence our Lord said to Nathaniel, 'Before Philip called thee, I saw thee, when thou wast under the fig-tree.'

CHAPTER XL4.

OF OUR LORD'S GOING DOWN INTO EGYPT 5.

WHEN the Magi had returned to their country, the angel of the Lord appeared to Joseph in a dream, and said to him, 'Arise, take the Child

¹ See Hone, Protevangelion, chap. xvi. 9-28; Tischendorf, Evangelia Apocrypha, p. 45; Cowper, Apoc. Gospels, p. 24; Thilo, Cod. Apoc., p. 265; Wright, Contributions to the Apoc. Lit. of the New Test., p. 5.

² Δος Δος = κατάστρωμα. See above, p. 73, note 3.

⁸ See Taanith, fol. 69, Tal. Jer., and Sanhedrim, fol. 96, Tal. Babli.

⁴ In the Oxford MS. chap. xliv.

⁵ Matt. chap. ii.

and His mother, [ac] and flee to Egypt; and stay there until I tell thee.' So Joseph arose and took the Child and His mother by night, and fled to Egypt, and was there until the death of Herod. When they were journeying along the road to Egypt, two robbers met them; the name of the one was Titus, that of the other Dûmâchos (?). Dûmâchos wished to harm them and to treat them evilly, but Titus would not let him, and delivered them from the hands of his companion. When they reached the gate of the city called Hermopolis¹, there were by the two buttresses of the gate two figures of brass, that had been made by the sages and philosophers; and they spoke like men. When our Lord and His mother and Joseph entered Egypt, that is to say that city, these two figures cried out with a loud voice, saying, 'A great king has come into Egypt².' When the king of Egypt heard this, he was troubled and moved; for he feared lest his kingdom should be taken away from him. And he commanded the heralds to proclaim throughout the whole city, 'If any man knoweth (who He is), let him point (Him) out to us without delay.' When they had made much search and did not find Him, the king commanded all the inhabitants of the city to go outside and come in one by one. When our Lord entered, these two figures cried out, 'This is the king.' And when our Lord was revealed, Pharaoh sought to slay Him. Now Lazarus-whom Christ raised from the dead—was there, and was one of the king's officials, and held in much esteem by the lord of Egypt. He drew near to Joseph and asked them, [15] 'Whence are ye?' They said to him, 'From the land of Palestine.' When he heard that they were from the land of Palestine, he was sorry for them, and came to the king and pledged himself for the Child. And he said to the king, 'O king, live for ever! If deceit be found in this Child, behold, I am before thee, do unto me according to thy will.' This is the (cause) of the love between Lazarus and Christ. One day when Mary was washing the

¹ In the Thebaïd. For the opinions of the ancient writers on this subject see Tillemont, *Mém. Eccles.*, i. 8.

² When Christ entered Egypt, all the idols fell down and were broken. See Fabricius, *Evangel. Infantiae*, p. 175; Migne, *Dict. des Apoc.*, vol. xxiv, p. 926; Thilo, *Codex Apoc.*, p. 399; Cowper, *Apoc. Gospels*, p. 63.

swaddling bands of our Lord, she poured out the water used in washing in a certain place, and there grew up there apûrsam 1 (that is to say balsam) trees, a species of tree not found anywhere else save in this spot in Egypt. Its oil has (divers) properties; if a man dips iron into it, and brings (the iron) near a fire, it shines like wax; if some of it is thrown upon water, it sinks to the bottom; and if a drop of it is dropped upon the hollow of a man's hand, it goes through to the other side. Our Lord remained two years in Egypt, until Herod had died an evil death. He died in this manner. First of all he slew his wife and his daughter, and he killed one man of every family, saying, 'At the time of my death there shall be mourning and weeping and lamentation in the whole city.' His bowels and his legs were swollen with running sores, and matter flowed from them, and he was consumed by worms. He had nine wives and thirteen children. And he commanded his sister Salome and her husband, saying, 'I know that the Jews will hold a great festival on the day of my death; when they are gathered together [we] with the weepers and mourners, slay them, and let them not live after my death.' There was a knife in his hand, and he was eating an apple; and by reason of the severity of his pain, he drew the knife across his throat, and cut it with his own hand; and his belly burst open², and he died and went to perdition. After the death of Herod who slew the children, his son Herod Archelaus reigned, who cut off the head of John. And the angel of the Lord appeared to Joseph in Egypt and said to him, 'Arise, take the Child and His mother, and go to the land of Israel, for those who sought the life of the Child are dead.' So Joseph took the Child and His mother, and came to Galilee; and they dwelt in the city of Nazareth, that what was said in the prophecy might be fulfilled, 'He shall be called a Nazarene.' In the tenth year of the reign of Archelaus the kingdom of the Jews was divided into four parts. To Philip (were assigned) two parts, Ituraea and Trachonitis; to Lysanias one part, which was Abilene; and to

¹ See Löw, Aram. Pflanzennamen, p. 73, no. 53.

^{*} The marginal note in A, fol. 66 b, reads: 'Know, O my brother readers, that in the copy of Murâd the priest \(\subset \subset \lambda \) is written; but I say that \(\subset \subset \subset \lambda \) is correct. Say, my brethren, which is correct.'

Herod the younger the fourth part. And Herod loved Herodias, the wife of his brother Philip.

CHAPTER XLI1.

OF JOHN THE BAPTIST, AND OF THE BAPTISM OF OUR LORD 2.

JOHN the Baptist lived thirty years in the desert with the wild beasts; and after thirty years he came from the wilderness to the habitations of men. [] From the day when his father made him flee to the desert, when he was a child, until he came (again), he covered himself with the same clothes both summer and winter, without changing his ascetic mode of life. And he preached in the wilderness of Judaea, saying, 'Repent, the kingdom of God draweth nigh;' and he baptised them with the baptism of repentance for the remission of their sins. He said to them, 'Behold, there cometh after me a man who is stronger than I, the latchets of whose shoes I am not worthy to unloose. I baptise you with water for repentance, but He who cometh after me is stronger than I; He will baptise you with the Holy Spirit and with fire:' thereby referring to that which was about to be wrought on the apostles, who received the Holy Spirit by tongues of fire, and this took the place of baptism to them, and by this grace they were about to receive all those who were baptised in Christ. Iesus came to John at the river Jordan to be baptised by him; but John restrained Him, saying, 'I need to be baptised by Thee, and art Thou come to me?' Jesus said to him, 'It is meet thus to fulfil the words of prophecy.' When Jesus had been baptised, as soon as He had gone up from the water, He saw that the heavens were rent, and the Spirit like a dove descended upon Him, and a voice from heaven said, 'This is My beloved Son, in whom I am well pleased.' On this day the Trinity was revealed to men; by the Father who cried out, and by the Son who was baptised, and by the Holy Spirit which came down | | upon Him in the corporeal form of a dove. Touching the voice which was heard from heaven, saying, 'This is My beloved Son, in whom I am well pleased, hear ye Him,' every one heard the voice; but John only was worthy

[II. 2.]

¹ In the Oxford MS. chap. xlv.

² Matt. chap. iii.

to see the vision of the Spirit by the mind. The day of our Lord's birth was the fourth day of the week, but the day of His baptism was the fifth. When John rebuked Herod, saying that it was not lawful for him to take his brother Philip's wife, he seized John, and cast him into the prison called Machaerûs 1. And it came to pass on a certain day, when Herod on his birthday made a feast for his nobles, that Bôzîyâ, the daughter of Herodias, came in and danced before the guests; and she was pleasing in the sight of Herod and his nobles. And he said to her, 'Ask of me whatsoever thou desirest and I will give it to thee; and he sware to her saying that whatever she asked he would give it to her, unto the half of his kingdom. She then went in to Herodias her mother and said to her, 'What shall I ask of him?' She said to her, 'The head of John the Baptist;' for the wretched woman thought that when John should be slain, she and her daughter would be free from the reprover, and would have an opportunity to indulge their lust: for Herod committed adultery with the mother and with her daughter. Then she went in to the king's presence and said to him, 'Give me now the head of John the Baptist on a charger.' And the king shewed sorrow, as if, forsooth, he was not delighted at the murder of the saint; but by reason of the force and compulsion of the oath he was obliged to cut off John's head. If, O wretched Herod, [had demanded of thee the half of thy kingdom, that she might sit upon the throne beside thee and divide (it) with thee, wouldst thou have acceded to her, and not have falsified thy oath, O crafty one? And the king commanded an executioner, and he cut off the head of the blessed man, and he put it in a charger and brought and gave it to the damsel, and the damsel gave it to her mother. Then she went out to dance upon the ice, and it opened under her, and she sank into the water up to her neck; and no one was able to deliver her. And they brought the sword with which John's head had been cut off, and cut off hers and carried it to Herodias her mother. When she saw her daughter's head and that of the holy man, she became blind, and her right hand, with which she had taken up John's head, dried up; and

¹ Μαχαιροῦς, a fortress situated on the eastern shore of the Dead Sea; Josephus, Antiq., xviii. 5. 2.

her tongue dried up, because she had reviled him, and Satan entered into her, and she was bound with fetters. Some say that the daughter of Herodias was called Bôzîyâ, but others say that she also was called by her mother's name Herodias. When John was slain, his disciples came and took his body and laid him in a grave; and they came and told Jesus. The two disciples whom John sent to our Lord, saying, 'Art thou He that should come, or do we look for another',' were Stephen the martyr and deacon, and Hananyah (Ananias) who baptised Paul. Some say that the wild honey and locusts, which he fed upon in the wilderness, was [are] manna,—which was the food of the children of Israel, and of which Enoch and Elijah eat in Paradise,-for its taste is like that of honey. Moses compares it to coriander seed², and the anchorites in the mountains feed upon it. Others say that it was a root like unto a carrot 3; it is called Kâmûş, and its taste is sweet like honeycomb. Others say that the locusts were in reality some of those which exist in the world, and that the honey-comb was that which is woven by the little bees, and is found in small white cakes in desert places.

CHAPTER XLII4.

OF OUR LORD'S FAST; OF THE STRIFE WHICH HE WAGED WITH THE DEVIL⁵; AND OF THE MIGHTY DEEDS THAT HE WROUGHT.

Two days after His baptism, He chose eight of the twelve disciples; and on the third day He changed the water into wine in the city of Cana. After He went forth from the wilderness, He completed the number of the twelve, according to the number of the tribes of the children of Israel and according to the number of the months. After the twelve disciples, He chose seventy and two, according to the number of the seventy-two elders. When He went out to the desert after He had changed the water into wine, He fasted forty days and forty nights.

¹ Matt. xi, 3. ² See Löw, Aram. Pflanzennamen, p. 209, no. 155.

³ Σταφυλινος, explained by أَرَر, i.e. Arab. بَـزَر, Pers. كَـزَر, Pers. كَـزَر, See Löw, Aram. Pflanzennamen, p. 86, no. 64.

⁴ In the Oxford MS. chap. xlvi.

⁵ Matt. chap. iv.

Some say that our Lord and the devil were waging war with one another for forty days; others say that the three contests took place in one day. After He had conquered the devil by the power of His Godhead, and had given us power to conquer him, He began to teach the nations. He wrought miracles, [healed the sick, cleansed the lepers, cast out devils, opened the eyes of the blind, made the lame walk, made cripples stand, gave hearing to the deaf, and speech of tongue to the dumb. He satisfied five thousand with five loaves, and there remained twelve basketfuls; and with seven loaves and two fishes He satisfied four thousand (men), besides women and children, and there remained seven basketfuls. And some writers say that our Lord satisfied forty thousand men and women and children with five loaves. He walked upon the water and the sea as upon dry land. He rebuked the sea when it was disturbed, and it ceased from its disturbance. He raised up four dead; the daughter of Jairus, the widow's son, the servant of the centurion, and His friend Lazarus after (he had been dead) four days. He subjected Himself to the ancient law of Moses, that it might not be thought He was opposed to the divine commandments; and when the time came for Him to suffer, and to draw nigh to death that He might make us live by His death, and to slay sin in His flesh, and to fulfil the prophecies concerning Him, first of all He kept the Passover of the law; He dissolved the old covenant, and then He laid the foundation for the new law by His own Passover.

CHAPTER XLIII¹.

OF THE PASSOVER OF OUR LORD 2.

WHEN the time of the Passover came, He sent two of His disciples to a man with whom they were not acquainted, saying, 'When ye enter [an] the city, behold, there will meet you a man carrying a pitcher of water; follow him, and wheresoever he entereth, say ye to the master of the house, "Our Master saith, Where is the guest-chamber, where I may eat the Passover with My disciples?" and behold, he will shew you a large upper chamber made ready and prepared; there make ye ready



¹ In the Oxford MS. chap. xlvii.

³ Matt. chap. xxvi.

for us.' And because at that time crowds of people were flocking thickly into Jerusalem to keep the feast of the Passover, so that all the houses of the inhabitants of Jerusalem were filled with people by reason of the great crowd which was resorting thither, our Lord, by the power of His Godhead, worked upon the master of the house to make ready a large upper chamber without his being aware for whom he was preparing it, but he thought that perhaps some great man among the nobles and grandees of the Jews was about to come to him, and that it was right to keep a room for him furnished with all things (needful); because all those who came from other places to Jerusalem were received into their houses by the people of the city, and whatsoever they required for the use of the feast of the Passover they supplied. Hence the master of the house made ready that upper chamber with all things (needful), and permitted no man to enter therein, being restrained by the power of our Lord. Because a mystical thing was about to be done in it, it was not meet for Him to perform the hidden mystery when others were near. Mar Basil says: 'On the eve of the Passion, after the disciples had received the body and blood of our Lord, He poured water into a basin and began to wash the feet of His disciples; this was baptism to the apostles. They were not all made perfect, because they were not all pure, for Judas, the son of perdition, was not sanctified 1; and because that basin of washing was in truth baptism, as our Lord said to Simon Peter, "If I wash thee not, thou hast no part with Me," that is to say, "If I baptise thee not, thou art not able to enter into the kingdom of heaven." Therefore, every one who is not baptised by the priests, and receives not the body and blood of Christ our Lord, enters not into the kingdom of heaven.' Mâr Dâd-îshô' says in his commentary on Abba Isaiah 2: 'When our Lord at the Passover had washed the feet of His disciples, He kissed the knees of Judas, and wiped the soles of his feet with the napkin which was girt round His loins, like a common slave; for everything which our Lord did, He did for our teaching.' Mar Basil in his 'Questions' advises Christians to eat oil, drink wine,

¹ In the Oxford MS. this chapter ends here.

² Isaiah of Scêtê. See Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 99; Wright's *Catal.*, p. 458 sqq., p. 868, col. 2.

and break their fast on this evening; for in it was the old covenant finished, and the new one inaugurated; and in it was the (chosen) people stripped of holiness, and the nations were sanctified and pardoned. Although this saint permits (this), yet the other fathers do not give leave (to do) this, neither do we, nor those of our confession.

CHAPTER XLIV1.

OF THE PASSION OF OUR LORD.

THREE years and three months after His baptism, Judas Iscariot the son of Simon betrayed his Lord to death. He was called Iscariot (Sěkhariôtâ) from the name of his town (Sěkhariôt), and he had the sixth place among the disciples before he betrayed our Lord. Our Lord was crucified at the third hour of Friday, the ninth of Nisan. Caiaphas, who condemned our Lord, is Josephus. The name of Bar-Abba was Jesus². The name of the soldier who pierced our Lord with the spear, and spat in His face, and smote Him on His cheek, was Longinus; it was he who lay upon a sick bed for thirty-eight years, and our Lord healed him, and said to him, 'Behold, thou art healed; sin no more, lest something worse than the first befall thee 3.' The watchers at the grave were five, and these are their names: Issachar, Gad, Matthias, Barnabas and Simon; but others say they were fifteen, three centurions and their Roman and Jewish soldiers. Some men have a tradition that the stone which was laid upon the grave of our Lord was the stone which poured out water for the children of Israel in the wilderness. The grave in which our Redeemer was laid was prepared for Joshua the son of Nun, and was carefully guarded by the Divine will for the burial of our Lord. The purple which they put on our Lord mockingly, was given in a present to the Maccabees by the emperors of the Greeks; and they handed it over to the priests for dressing the

¹ In the Oxford MS. chap. xlviii.

² The Oxford MS. omits this sentence.

² John v. 14. The Oxford MS. adds passages from Isaiah, Zechariah and the Psalms, and after these our Lord's statement that He would rise again and restore the temple in three days.

temple 1. The priests took it and brought it to Pilate, testifying and saying, 'See the purple which He prepared when He thought to become king.' The garment which the soldiers divided into four parts indicates the passibility of His body. The robe without seam at the upper end which was not rent, is the mystery of the Godhead which cannot admit suffering. As touching the blood and water which came forth from His side², John the son of Zebedee was deemed worthy to see that vivifying flow from the life-giving fountain. Mâr John Chrysostom says: 'When His side was rent by the soldiers with the spear, there came forth immediately water and blood. The water is a type of baptism, and the blood is the mystery of His precious blood, for baptism was given first, and then the cup of redemption. But in the gospel it is written, "There went forth blood and water 3."' As to the tree upon which our Redeemer was crucified, some have said that He was crucified upon those bars with which they carried the ark of the covenant; and others that it was upon the wood of the tree on which Abraham offered up the ram as an offering instead of Isaac. His hands were nailed upon the wood of the fig-tree of which Adam ate, and behold, we have mentioned its history with that of Moses' rod. The thirty pieces of silver (zûzê) which Judas received, and for which he sold his Lord, were thirty pieces according to the weight of the sanctuary, and were equal to six hundred pieces according to the weight of our country. Terah b made these pieces for Abraham his son; Abraham gave them to Isaac; Isaac bought a village with them; the owner of the village carried them to Pharaoh; Pharaoh sent them to Solomon the son of

¹ In the Oxford MS. the purple is said to have been made for Hiram, king of Tyre, who sent it to Solomon, and he placed it in the Sanctuary.

² In the Oxford MS. a long account of the baptism of Adam is introduced here.

³ John xix. 34. See Chrysostom's *Homilies on St. John's Gospel*, ed. Migne, vol. viii, col. 465, lines 24-30.

^{• 101=}Arab. ڍڙهَة, Gr. δραχμή.

⁵ Melchior, one of the Persian Magi, offered to Christ thirty pieces of gold, which had been coined by Terah the father of Abraham. Joseph paid them into the treasury of Sheba for spices to embalm Jacob, and the queen of Sheba gave them to Solomon. Sandys, *Christmas Carols*, London, 1883, p. lxxxiii foll.

David for the building of his temple; and Solomon took them and placed them round about the door of the altar. When Nebuchadnezzar came and took captive the children of Israel, and went into Solomon's temple and saw that these pieces were beautiful, he took them, and brought them to Babylon with the captives of the children of Israel. There were some Persian youths there as hostages, and when Nebuchadnezzar came from Jerusalem, they sent to him everything that was meet for kings and rulers. And since gifts and presents had been sent by the Persians, he released their sons and gave them gifts and presents, among which were those pieces of silver about which we have spoken; and they carried them to their parents. When Christ was born and they saw the star, they arose and took those pieces of silver and gold and myrrh and frankincense, and set out on the journey; and they came to the neighbourhood of Edessa, and these kings fell asleep by the roadside. And they arose and left the pieces behind them, and did not remember them, but forgot that anything of theirs remained behind. And certain merchants came and found them, and took these pieces, and came to the neighbourhood of Edessa, and sat down by a well of water. On that very day an angel came to the shepherds, and gave them the garment without seam [] at the upper end, woven throughout. And he said to them, 'Take this garment, in which is the life of mankind.' And the shepherds took the garment, and came to the well of water by the side of which were those merchants. They said to them, 'We have a garment without seam at the upper end; will ye buy it?' The merchants said to them, 'Bring it here.' When they saw the garment, they marvelled and said to the shepherds: 'We have thirty pieces of silver which are meet for kings; take them and give us this garment.' When the merchants had taken the garment, and had gone into the city of Edessa, Abgar the king sent to them and said, 'Have ye anything meet for kings, that I may buy it from you?' The merchants said to him, 'We have a garment without seam at the upper end.' When the king saw the garment, he said to them, 'Whence have ye this garment?' They said to him, 'We came to a well by the gate of thy city, and we saw it in the hands of some shepherds, and we bought it from them for thirty pieces of stamped silver, which were also meet for kings like thyself.' The king sent for

the shepherds, and took the pieces from them, and sent them together with the garment to Christ for the good that He had done him in healing his sickness. When Christ saw the garment and the pieces, He kept the garment by Him, but He sent the pieces to the Jewish treasury. When Judas Iscariot came to the chief priests and said to them, 'What will ye give me that I may deliver Him to you?' [,] the priests arose and brought those pieces, and gave them to Judas Iscariot; and when he repented, he returned them to the Jews, and went and hanged himself. And the priests took them and bought with them a field for a burial-place for strangers.

¹ Of Joseph the senator (βουλευτήs), and why he was thus called. The senators were a class very much honoured in the land of the Romans; and if it happened that no one could be found of the royal lineage, they made a king from among this class. If one of them committed an offence, they used to beat his horse with white woollen gloves instead of him. This Joseph was not a senator by birth, but he purchased the dignity, and enrolled himself among the Roman senate, and was called Senator 2 .

³ As for the committal of Mary to John the son of Zebedee by our Lord, He said to her, 'Woman, behold thy son;' and to John He said, 'Behold thy mother;' and from that hour he took her into his house and ministered unto her. Mary lived twelve years ⁴ after our Lord's Ascension: the sum of the years which she lived in the world was fifty-eight years, but others say sixty-one years ⁵. She was not buried on

[II. 2.]

¹ In the Oxford MS. chap. xlix begins here, fol. 176 a.

² The Oxford MS. here gives an account of the taking down of our Lord from the cross, and of His burial by Joseph.

In the Oxford MS. a new chapter begins here, fol. 177 a.

⁴ According to the Oxford MS., 13 years.

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earth, but the angels carried her to Paradise, and angels bore her bier. On the day of her death all the apostles were gathered together, and they prayed over her and were blessed by her. Thomas was in India, and an angel took him up and brought him, and he found the angels carrying her bier through the air; and they brought it nigh to Thomas, and he also prayed and [as blessed by her.

A. D. 82-3). At the Annunciation she was thirty years old, and she lived also the [thirty]-three years of the Dispensation; and after the Crucifixion she lived fifty-eight years. The years which she lived were one hundred and twenty-one.'

حادثمكم مر ديدا كن حلا هدامين وصع منه مدم همسا دخلا استعداده المحسل المع المرابة ومرا حدود المرابعة معلم المرابعة والمعلمة أنترين حمصناً واصبيل صمسا دين واحبوا سيل مصد حمدة واصاب معيد حد حسب احداد اسعب حم محسل سحة وسدا إسرا اس والمحل حسلهم مع عبع ما وحورس أواوز واصهود كهدولود وحسرا المحدد حدوم حملسًا صع زوسا ومدوعا. حدلا سر سر مديده والماد والمدود والمحسطا صنو حديرا المعلا مع ححصا حسما الله فهرب الأور المن الما حجيسه وكرهنه ومحل للصمم كما لمحسلا حديم والسا المن والم كمان حجب رهزا دلاسر سر صدور مع المانه حصحمرسال إناها امماما. مماحه حمحمد And Mary remained in Jerusalem, and بعدوه وحمدها بشبول وهيبو هنه grieved because of her separation from our Lord Jesus Christ, and the absence of the apostles from her. And she prayed and cast frankincense into the fire, and lifted up her eyes and spread out her hands to heaven, and said, "O Christ, the Son of the living God, hearken unto the voice of Thy handmaiden, and send unto me Thy friend John the young with his fellow-apostles, that I may see them and be comforted by the sight of them before the day of my death; and I will praise and adore Thy goodness." And straightway it was revealed by the Holy Spirit to each one of the apostles, in whatever country he was in, that the blessed Mary was about to depart from this world into the never-ending life. And the Spirit summoned them, along with those of them who were dead, to be gathered together at daybreak to the blessed Mary for her to see them: and each one of them came to her from his own land at dawn by the agency of the Holy Spirit, and they saluted Mary and each other, and adored her.' See Wright, Contributions to the in Journal of محقمين وهنال هنام in Journal of Sacred Literature, No. xx, New Series, Jan., 1865, page ...

¹ As regards the name of 'arûbhtû (i. e. the eve of the Jewish Sabbath), it was not known until this time, but that day was called the sixth day. And when the sun became dark, and the Divine Care also set and abandoned the Israelitish people, then that day was called 'arûbhtû'.

Touching the writing which was written in Greek, Hebrew and Latin, and set over Christ's head, there was no Aramean written upon the tablet, for the Arameans or Syrians had no part in (the shedding of) Christ's blood, but only the Greeks and Hebrews and Romans; Herod the Greek and Caiaphas the Hebrew and Pilate the Roman. Hence when Abgar the Aramean king of Mesopotamia heard (of it), he was wroth against the Hebrews and sought to destroy them ³.

CHAPTER XLV4.

OF THE RESURRECTION OF OUR LORD.

SINCE the history of our Lord's Passion and Resurrection is recorded in the Gospel, there is no need to repeat it (here). After our Lord rose from the dead, He appeared ten times. First, to Mary Magdalene, as John the Evangelist records 5. Secondly, to the women at the grave, as Matthew mentions 6. Thirdly, to Cleopas and his companion, as Luke says 7. The companion of Cleopas, when they were going to Emmaus, was Luke the Evangelist. Fourthly, to Simon Peter, as Luke says 8. Fifthly, to all the disciples, except Thomas, on the evening of the first day of the week, when he went in through the closed doors, as Luke and [______] John say 9. Sixthly, eight days after, to the disciples, and to Thomas with them, as John says 10. Seventhly, on the mount, as

¹ The two following paragraphs do not appear in the Oxford MS.

² Solomon here refers to the derivation of منود from the rad. حنو , it set (of the sun), Heb. الإدراب , Arab. غَرَبَ.

⁸ See The Doctrine of Addai, ed. Phillips, p. عديد ; Cureton, Anc. Syr. Doc., p. 107; and Wright, مدعدة بعديات معنيد , Journal of Sacred Lit., No. xx, New Series, Jan., 1865, p. ه.

⁴ This chapter does not appear in the Oxford MS.

⁵ John xx. 11, 18.

⁶ Matt. xxviii. 9, 10.

⁷ Luke xxiv. 18.

⁸ Luke xxiv. 34.

[•] Luke xxiv. 36-49; John xx. 19-23.

¹⁰ John xx. 24-29.

Matthew says ¹. Eighthly, upon the sea of Tiberias, as John says ². The reason that Simon Peter did not recognise Him was because he had denied Him, and was ashamed to look upon Him; but John, because of his frank intimacy with our Lord, immediately that he saw Him, knew Him. Ninthly, when He was taken up to heaven from the Mount of Olives, as Mark and Luke say ³. Tenthly, to the five hundred at once, who had risen from the dead, as Paul says ⁴. After His Ascension, He appeared to Paul on the way to Damascus, when He blinded his eyes ⁵; and also to Stephen, the martyr and deacon, when he was stoned ⁶.

CHAPTER XLVI'.

OF THE ASCENSION OF OUR LORD TO HEAVEN.

AFTER our Redeemer had risen from the grave, and had gone about in the world forty days, He appeared to His disciples ten times, and ate and drank with them by the side of the Sea of Tiberias. At this point the heathen say to us, that if our Lord really ate and drank after His resurrection, there will certainly be eating and drinking after (our) resurrection; but if He did not really eat and drink, then all the actions of Christ are mere phantasms. To these we make answer, that this [world is a world of need for food; therefore He ate and drank, that it might not be thought He was a phantom; and because many who have risen from the dead have eaten and drunk in (this) world until they departed and died, as, for example, the dead (child) whom Elisha raised, and the dead whom our Lord raised. Our Lord did not eat after His resurrection because He needed food, but only to make certain His humanity: for, behold 8, He once remained in the desert forty days

¹ Matt. xxviii. 16–20.

² John xxi. 1-24.

⁸ Mark xvi. 19; Luke xxiv. 50, 53.

^{4 &#}x27;After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.' I Cor. xv. 6.

⁸ Acts ix. 3-9; 1 Cor. xv. 8.

⁶ Acts vii. 55-60.

⁷ In the Oxford MS. see fol. 177 b.

⁸ In the Oxford MS, there follows here a long discussion on the divine and human natures of Christ, in the middle of which (fol. 178 δ) is a Syriac passage in which the names of Athanasius and Gregory are mentioned. The view there maintained is that Christ is God and man in the unity of one Person.

without food, and was not injured by hunger. Some say that after His resurrection our Lord ate food like unto that which the angels ate in the house of Abraham, and that the food was dissipated and consumed by the Divine Power, just as fire licks up oil without any of it entering into its substance. Our Lord remained upon the earth forty days, even as He had fasted forty days, and as Elijah fasted forty days, and as Moses fasted forty days at two several times, and as the rain continued for forty days during the flood, and as God admonished the Ninevites for forty days, and as the spies remained (absent) for forty days, and as the children of Israel wandered about in the wilderness for forty years, and like the child whose fashioning in the womb is completed in forty days. After forty days, our Lord took up [His disciples to the Mount of Olives, and laid His hand upon them, and blessed them, and commanded them concerning the preaching and teaching of the nations. And it came to pass that while He was blessing them, He was separated from them, and went up to heaven; and they worshipped Him. And there appeared to them angels, encouraging them and saying, 'This Jesus, who has been taken up from you to heaven, is about to come again even as ye have seen Him go up to heaven.' Then they returned to that upper chamber where they were, and stayed there ten days, until they received the Holy Spirit in the form of tongues of fire. Simon Peter said to his fellow-disciples, 'It is right for us to put some one in the place of Judas to complete the number of twelve; ' and they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles 1.

As concerning the manner in which our Lord entered heaven without cleaving it, some say that He went in as He did through the closed doors; and as He came forth from the virgin womb, and Mary's virginity returned to its former state; and like the sweat from the body; and as water is taken up by the roots of the olive and other trees, and reaches in the twinkling of an eye the leaves, flowers and fruits, as if through certain ducts, without holes or channels being pierced in them. Thus by an infinite and ineffable miracle our Lord entered into heaven without cleaving it. And if the bodies of us who are accustomed [Calo

¹ A new chapter begins here in the Oxford MS., fol. 180 a.

to drink water and wine pour out sweat without our flesh being rent or our skin pierced, how very much easier is it for the Divine Power to go in through closed doors and within the firmament of heaven without rending or cleaving it?

¹ As regards the upper chamber in which our Lord held His Passover, some say that it belonged to Lazarus, and others to Simon the Cyrenian, and others to Joseph the senator; but Joshua the son of Nun, the Catholicus², says that it belonged to Nicodemus. The apostles remained in the upper chamber ten days after the Ascension, being constant in fasting and prayer, and expecting the Spirit, the Comforter, which our Lord Jesus Christ promised them.

CHAPTER XLVII3.

OF THE DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES IN THE UPPER CHAMBER.

TEN days after our Lord's Ascension, when the holy apostles were assembled in the upper chamber waiting for the promise of our Lord, of a sudden, at the third hour of the holy Sunday of Pentecost, a mighty sound was heard, so that all men were terrified and marvelled at the mightiness of the sound; and the chamber was filled with an ineffably strong light. And there appeared over the head of each one of them (something) in the form of tongues of fire, and there breathed forth from thence a sweet odour which surpassed all aromas in this world. The eyes of their hearts were opened, and they began interpreting new things and uttering wonderful things in the languages of all nations [also]. When the Jews saw them, they thought within themselves that they had been drinking new wine and were drunk, and that their minds were depraved. On that day they participated in the mystery of the body and blood of our Lord, and sanctified the leavened bread of the sign of the cross (the eucharistic wafers) and the oil of baptism.

Some men have a tradition that when our Lord broke His body for

¹ A new chapter begins here in the Oxford MS., fol. 180 b.

² See Assemânî, Bibl. Orient., t. iii, pt. i, p. 165.

⁸ In the Oxford MS. chap. lii, fol. 181 a.

His disciples in the upper chamber, John the son of Zebedee hid a part of his portion until our Lord rose from the dead. And when our Lord appeared to His disciples and to Thomas with them, He said to Thomas, 'Hither with thy finger and lay it on My side, and be not unbelieving, but believing.' Thomas put his finger near to our Lord's side, and it rested upon the mark of the spear, and the disciples saw the blood from the marks of the spear and nails. And John took that piece of consecrated bread, and wiped up that blood with it; and the Easterns, Mar Addai and Mâr Mârî, took that piece, and with it they sanctified this unleavened bread which has been handed down among us 1. The other disciples did not take any of it, because they said, 'We will consecrate for ourselves whenever we wish.' As for the oil of baptism, some say that it was part of the oil with which they anointed the kings; others say that it was part of the unguent wherewith they embalmed our Lord; and many agree with this (statement). Others again say that when John took that piece of consecrated bread of the Passover in his hand, it burst into flame and burnt in the palm of his hand, and the palm of his hand sweated, and he took that sweat and hid it for the sign of the cross of baptism. This account we have heard by ear from the mouth of a recluse and visitor (περιοδευτής), and we have not received it from Scripture [an]. The word Pentecost is interpreted 'the completion of fifty days.'

CHAPTER XLVIII².

OF THE TEACHING OF THE APOSTLES, AND OF THE PLACES OF EACH ONE OF THEM, AND OF THEIR DEATHS 3.

NEXT we write the excellent discourse composed by Mar Eusebius of Caesarea upon the places and families of the holy apostles.

Know then that the apostles were twelve and seventy. When the

¹ See Assemânî, Bibl. Orient., t. iii, pt. i, pp. 239, 241, 358, and 608.

² In the Oxford MS. chap. liii, fol. 182 a.

³ See the lives of the apostles and disciples by Pseudo-Dorotheus, edited by Du Cange in the *Chronicon Paschale*, Paris, 1868, p. 164; Hanmer, *Eusebius*, pp. 532 foll., London, 1636; Cave, *Lives of the Apostles*, Cary's ed., Oxford, 1840; Pseudo-Epiphanius, *De Prophetis*, eorumque obitu ac sepultura, Migne, *Patrologiae*

apostles had received the gift of the Holy Spirit, on the day following they fasted this feast of the apostles (which we keep)¹; but the Malkâyê (Melchites)² say that the apostles fasted eight days after. Their names are as follows.

Simon, the chief of the apostles, was from Bethsaida, of the tribe of Naphtali. He first preached in Antioch, and built there the first of all churches, which was in the house of Cassianus, whose son he restored to life. He remained there one year, and there the disciples were called Christians. From thence he went to Rome, where he remained for twenty-seven years; and in the three hundred and seventy-sixth year of the Greeks, the wicked Nero crucified him head downwards³.

Andrew his brother preached in Scythia and Nicomedia and Achaia. He built a church in Byzantium, and there he died and was buried. [John the son of Zebedee (Zabhdai) was also from Bethsaida, of the tribe of Zebulun. He first preached in Asia (Ephesus), and was afterwards cast into exile in the island of Patmos by Tiberius Caesar. He then went to Ephesus, and built in it a church. Three of his disciples went with him: Ignatius, who was afterwards bishop of Antioch, and who was thrown to the beasts in Rome; Polycarp, who was afterwards bishop of Smyrna 4, and was crowned by fire; and John, to whom he committed the priesthood and the bishopric after him. When John had lived a long time, he died and was buried at Ephesus; and John, the

Ser. Gr., vol. 43, col. 393 foll.; Tillemont, Mémoires pour servir à l'histoire ecclés., Paris, 1701, 4to; Lipsius, Die Apokryphen Apostelgeschichten, Braunschweig, 1884; and Brit. Mus. Add. 14,601, fol. 163 b.

¹ The Nestorian Fast of the Apostles begins on Whit-Monday and ends on June 29th. See Badger, *The Nestorians and their Rituals*, vol. ii, p. 188; Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 501.

² The orthodox Christians, who accept the doctrines on the natures of our Lord as laid down by the Council of Chalcedon. For the origin of the name, etc., see Renaudot, *Historia Patriarcharum Alexandrinorum Jacobitarum*, p. 119; and Assemânî, *Bibl. Orient.*, t. i, p. 507; t. iii, pt. i, p. 354, col. 2.

³ κεφαλης. Hoffmann has mistaken the meaning of the words in his Auszüge, p. 111. See the Acta Sanctorum, vol. xxvii, June 29.

⁴ B, C and the Oxford MS. have Syria, اسوريا, but A gives اسوريا; but A gives بعده به but A gives بسوديا, which we must correct into

disciple of the Evangelist, who became bishop of Ephesus, buried him ¹; for he commanded them that no one should know the place of his burial. The graves of both of them are in Ephesus; the hidden one of the Evangelist, and the other of his disciple John, the author of the Revelation; he said that everything he had written down, he had heard from John the Evangelist. `

James, the brother of John, preached in his city Bethsaida, and built a church there. Herod Agrippas slew him with the sword one year after the Ascension of our Lord. He was laid in Åkår, a city of Marmårîkå².

Philip also was from Bethsaida, of the tribe of Asher. He preached in Phrygia, Pamphylia and Pisidia; he built a church in Pisidia, and died and was buried there. He lived twenty-seven years as an apostle³.

Thomas was from Jerusalem, of the tribe of Judah. He taught the Parthians, Medes and Indians 4; and because he baptised the daughter of the king of the Indians, he stabbed him with a spear and he died 5. Habbân the merchant brought his body, and laid it in Edessa, the blessed city of Christ our Lord 6. Others say that he was buried in Maḥlûph, a city in the land of the Indians 7.

[II. 2.]

¹ See Butler, Lives of the Saints, vol. ii, Dec. 27.

² This sentence is omitted by the Oxford MS. Dorotheus and Pseudo-Epiphanius say that he was buried in Judaea, though some MSS. of the former have ἐν πόλει τῆς Μαρμαρικῆς, the original of the Latin 'in arce Marmarica.' Μαρμαρική is the most eastern land of N. Africa. Isidore of Seville says: 'Jacobus filius Zebedaei frater Joannis quartus in ordine. Hispaniae et occidentalibus locis evangelium praedicavit et in occasum mundi lucem praedicationis infudit. Hic ab Herode tetrarcha gladio caesus occubuit sepultus in Azimarmaria [arce marmaria].' See Lipsius, Apostelgeschichten, ii. 2, pp. 208, 209, and 214, note 1; Acta Sanctorum, vol. xxxiii, July 25; Tillemont, Mémoires, p. 512.

See Acta Sanctorum, vol. xiv, May 1; Lipsius, Apostelgeschichten, ii. 2, p. 26.

⁴ Oxford MS. بارض الهند والسند وبلد فارس in India and Sind and Persia.

⁸ See Wright, Apoc. Acts, vol. ii, p. 297; Acta Thomae, ed. M. Bonnet, p. 83 sqq.; Lipsius, Apostelgeschichten, i, p. 236.

⁶ See Assemânî, *Bibl. Orient.*, t. i, pp. 49, 399, and 403; Socrates, *Hist. Eccles.*, iv. 18; Bar-Hebraeus, *Chron. Eccles.*, ed. Abbeloos and Lamy, i. 31, and iii. 4 foll.

⁷ The Oxford MS. says that he was buried in India. See Lipsius, Apostel-geschichten, i, p. 246; Butler, Lives of the Saints, Dec. 21.

Matthew the Evangelist was from Nazareth, of the tribe of Issachar. He preached in Palestine, Tyre and Sidon, and went as far as Gabbûlâ 1. He died and was buried in Antioch, a city of Pisidia².

Bartholomew was from Endor, of the tribe of Issachar. He preached in inner Armenia, Ardeshîr³, Kětarbôl⁴, Radbîn, and Prûharmân⁵. After he had lived thirty years as an apostle, Hûrstî⁶ the king of the Armenians crucified him, and he was buried in the church which he built in Armenia.

Jude, the son of James, who was surnamed Thaddaeus (Taddai), who is also Lebbaeus (Lebbai), was from [Jerusalem, of the tribe of Judah. He preached in Laodicea and in Antaradus and Arwâd⁷. He was stoned in Arwad, and died and was buried there 8.

Simon Zelôtes was from Galilee, of the tribe of Ephraim. He preached in Shěmêshât (Samosâta), Pârîn (Perrhê), Zeugma, Ḥâlâb (Aleppo), Mabbôg (Manbig), and Kenneshrîn (Kinnesrîn). He built a church in Kyrrhos, and died and was buried there 9.

James, the son of Alphaeus (Halphai), was from the Jordan, of the He preached in Tadmor (Palmyra), Kirkêsion tribe of Manasseh.

1 اَلَّا عُول al-Jabbal, a town in Coelesyria.
2 See Tillemont, Mémoires, i, pp. 391 foll.; Acta Sanctorum, xlviii, Sept. 21; Lipsius, Apostelgeschichten, ii. 2, p. 127.

- ³ Oxford MS. اذاروشير. According to the Armenian Acts of Bartholomew (Lipsius, Apostelgeschichten, ii. 2, p. 94), he went first to Golthon in Armenia, and in the 20th year of Sanatruk came back to the hill Artaschu; he next went to Her and Zarevant, and afterwards to Urbianos, where he was martyred.
- * Oxford MS. قُطْرَبُتُل قطروبال was a place between Baghdâd and 'Ukbarâ, celebrated for its wine; but this can hardly come into account.
 - قروران .Oxford MS
- According to other MSS., Rhustni or Hérôstni. The king of Armenia in the time of Bartholomew was called Sanadrog (Sanatruk). Florival, Moise de Khorène, ii, p. 233. See also Lipsius, Apostelgeschichten, ii. 2, pp. 59, 99, and 104; and Acta Sanctorum, xxxix, Aug. 24.
- "The latter name is more correctly انطرطوس وجزيرة اوراذ. The latter name Ruwad. Antaradus is now called Antartas.
- ⁸ See Lipsius, Apostelgeschichten, ii. 2, pp. 142-200; and Acta Sanctorum, lx,
 - ^o See Lipsius, Apostelgeschichten, ii. 2, p. 147; Acta Sanctorum, lx, Oct. 28.

(Ķirķîsiyā), and Callinîcos (ar-Rakkah), and came to Baṭnân of Serûg (Sarûg), where he built a church, and died and was buried there 1.

Judas Iscariot, the betrayer, was from the town of Sěkharyût, of the tribe of Gad, though some say that he was of the tribe of Dan. He was like unto the serpent that acts deceitfully towards its master, because like a serpent, he dealt craftily with his Lord. Matthias, of the tribe of Reuben, came in in his stead. He preached in Hellas, and in Sicily, where he built a church, and died and was buried in it ².

While James the brother of our Lord was teaching the Jews in Jerusalem, they cast him down from a pinnacle of the temple; and while his life was [عدى] yet in him, a fuller of cloth smote him upon the head with a club and beat it in; and afterwards they stoned him with stones³.

John the Baptist was of the tribe of Levi. Herod the tetrarch slew him, and his body was laid in Sebastia.

Ananias (Ḥananyâ) the disciple of the Baptist taught in Damascus and Arbêl⁴. He was slain by Pôl, the general of the army of Aretas⁵, and was laid in the church which he built at Arbêl (Irbil).

Paul of Tarsus was a Pharisee by sect, of the tribe of Ephraim. When he had been baptised by Ananias, he wrought many miracles, and taught great cities, and bore and suffered dangers not a few for the name of Christ. Afterwards he went to Peter at Rome. When they divided the world between them, and the heathen fell to Paul's lot, and the Jewish nation to Peter, and they had turned many to the truth of Christ, Nero commanded that they should both die a cruel death. Then Simon asked to be crucified head downwards, that he might kiss that part of the cross where the heels

¹ See Lipsius, Apostelgeschichten, ii. 2, pp. 229-257; Acta Sanctorum, xiv, May 1.

² See Lipsius, Apostelgeschichten, ii. 2, pp. 258-269.

³ See Lipsius, Apostelgeschichten, ii. 2, p. 231; Acta Sanctorum, xiv, May 1.

⁴ So we read instead of *Aril*, following the Oxford MS., ومدينة اربل. Solomon was probably copying from an Arabic MS., in which the difference between اربل would be very slight.

⁵ The MS. C has Aristus.

⁶ The MS. A has: Paul of Tarsus was of the tribe of Benjamin; he was a Pharisee by sect.

⁷ Reading and in the plural with the MS. B.

of his Master had been. As they were going forth to be slain, they gave the laying on of hands of the priesthood to their disciples, Peter to Mark, and Paul to Luke. When Peter had been crucified, and Paul slain, together with many of those who had become their disciples, [ac] Mark and Luke went forth by night, and brought their bodies into the city. Now Paul's head was lost among the slain, and could not be found. Some time after, when a shepherd was passing by the spot where the slain were buried, he found Paul's head, and took it upon the top of his staff, and laid it by his sheep-fold. At night he saw a fire blazing over it, and he went in (to the city) and informed the holy bishop Xystus (Sixtus) and the clergy of the church; and they all recognised that it was Paul's head. Xystus said to them, 'Let us watch and pray the whole night, and let us bring out the body and lay the head at its feet; and if it joins again to its neck, it will be certain that it is Paul's.' And when they had done so, the whole body was restored, and the head was joined to its neck as if the vertebrae had never been severed; and those who saw it were amazed and glorified God. From his call to the end of his life was thirty-five years; he went about in every place for thirty-one years; for two years he was in prison at Caesarea, and for two years at Rome. He was martyred in the thirty-sixth year after the Passion of our Lord, and was laid with great honour in the magnificent royal catacombs in Rome. celebrate every year the day of his commemoration on the twenty-ninth of the month of Tammûz1.

[Luke the physician and Evangelist was first of all a disciple of Lazarus, the brother of Mary and Martha, and was afterwards baptised by Philip in the city of Beroea². He was crowned with the sword by Hôros³, the judge (or governor) of the emperor Tiberius, while he was preaching in Alexandria, and was buried there.

Mark the Evangelist preached in Rome, and died and was buried there 4. Some say that he was the son of Simon Peter's wife, others

¹ See Acta Sanctorum, xxvii, June 30.

² Oxford MS. مدينة حلب, i. e. Aleppo.

³ Oxford MS. عوراس. See Lipsius, Apostelgeschichten, ii. 2, pp. 356-360; Acta Sanctorum, lvi, Oct. 18.

⁴ See Lipsius, Apostelgeschichten, ii. 2, pp. 323-325; Acta Sanctorum, xii, April 25.

that he was the son of Simon; and Rhoda was his sister. He was first called John, but the Apostles changed his name and called him Mark, that there might not be two Evangelists of one name.

Addai was from Paneas, and he preached in Edessa and in Mesopotamia in the days of Abgar the king; and he built a church in Edessa. After Abgar died, Herod Abgar's son slew him in the fortress of Aggêl His body was afterwards taken and carried to Rome; but some say that he was laid in Edessa.

Aggai his disciple was first of all a maker of silks for Abgar, and became a disciple. After Abgar's death, his son reigned, and he required of Aggai to weave silks for him; and when he consented not, saying, 'I cannot forsake teaching and preaching to return to weaving,' he smote him with a club upon his legs and brake them, and he died ³.

Thaddaeus (Taddai) came after him at Edessa, and Herod, the son of Abgar, slew him also; he was buried at Edessa.

Zacchaeus (Zaccai) the publican and the young man whom our Lord brought to life were both slain together while they were preaching in Mount Hôrôn.

The Jews smote Simon the leper while he was teaching in Ramah, and he died (there).

Joseph the Senator taught in Galilee and Decapolis; he was buried in his town of Ramah.

Nicodemus the Pharisee, the friend of our Lord, received and honoured the Apostles in Jerusalem; and he died and was buried there 5.

² Egil, or Engil, أنْجل, 'Αγγιληνή, north of Âmid.

⁸ See The Doctrine of Addai, ed. Phillips, p. 49.

⁴ The Oxford MS. gives the name of this martyr only: a blank space has been left in it for about eight lines.

⁵ The Oxford MS. says that when the crucifiers knew that Nicodemus had become a Christian, they seized his property and slew him; and that his brother Gamaliel buried him in Kephar Gamla. It then gives the following account of Gamaliel. Gamaliel was a friend of the crucifying Jews, but was afterwards baptised together with his son: he lived for twenty years after this. When

Nathaniel was stoned while he was teaching in Mount Hôrôn¹, and died. Simon the Cyrenian was slain while he was teaching in the island of Chios.

Simon the son of Cleopas became bishop of Jerusalem. When he was an old man, one hundred years of age, Irenaeus² the chiliarch crucified him.

Stephen the martyr was stoned with stones at Jerusalem, and his body was laid in the village of Kephar Gamla.

Mark, who was surnamed John, taught at Nyssa and Nazianzus. He built [man] a church at Nazianzus, and died and was buried there. Some say that he is the Evangelist, as we have mentioned.

Cephas, whom Paul mentions 3, taught in Baalbec, Hims (Emesa) and Nathrôn (Batharûn). He died and was buried in Shîrâz 4.

Barnabas taught in Italy and in Kûrâ; he died and was buried in Samos⁵.

they died, they were buried by the side of Nicodemus in Kephar Gamla, where Stephen was buried. Many years after (about A.D. 415), God revealed their place of burial to one of the saints (Lucian), and they sought for the remains of the bodies by digging, and found them; and there they built a church. Foll. 187 b, 188 a. See also Migne, Biog. Chret., ii. 73; Wright, Cat. Syr. MSS., iii, p. 1047, i. 8.

- ¹ Oxford MS. ني جبل حبرون مدينة داووذ in ,the mount of Hebron, the city of David.
- عندانه seems to be a mistake for عندانه B, C, however, have عندانه المراس Seems to be a mistake for عندانه المراس B, C, however, have عندانه المراس المراس عندانه المراس المراس
- ⁸ Galat. ii. 9; 1 Cor. i. 12. For a discussion of the identity of this Cephas with Simon Peter, see P. M. Molkenbuhr, Dissertatio script. crit. An Cephas . . . fuerit Simon Petrus, 4to, 1785.
- وبشر اهل مدينة بعلباق وحمص وبثرون وتلمد اهل مدينة سرمين « Shord MS. وقبر بكرامة الله وحمص وبثرون وتلمد اهل مدينة سرمين. He preached the Gospel to the people of Baalbek, Hims and Batharan, and taught the people of Sarmin; he was buried at Kuramah (?). There is but little difference in writing between نشرون and the correct بشرون. Sarmin approaches the reading of B, C معادة; it is in the district of Aleppo. Shîrâz is perhaps a mistake for معاذ و Shaizar.
- ⁵ The Oxford MS., like B and C, makes no mention of Barnabas. See also Lipsius, *Apostelgeschichten*, ii. 2, pp. 270-320; *Acta Sanctorum*, xxii, June 11.

Titus taught in Crete, and there he died and was buried 1.

Sosthenes taught in the country of Pontus and Asia. He was thrown into the sea by the command of Nonnus² the prefect.

Criscus (Crescens) taught in Dalmatia; he was imprisoned in Alexandria, where he died of hunger and was buried.

Justus taught in Tiberias and in Caesarea, where he died and was buried.

Andronicus taught in Illyricum, where he died and was buried.

The people of Zeugma slew Rufus while he was teaching in Zeugma.

Patrobas taught in Chalcedon, and he died and was buried there.

Hermas the shepherd taught in Antioch, and he died and was buried there.

Narcissus taught in Hellas, and he died and was buried there 3.

Asyncritus went to Beth-Hûzâyê (Khûzistân) 4, and there he died and was buried.

Aristobulus taught in Isauria, and there he died and was buried.

Onesimus b was the slave of Philemon, and he fled from him and went to Paul, while he was in prison; because of this Paul calls him 'the son whom I have begotten in my bonds.' His legs were broken in Rome.

Apollos the elect was burnt with fire by Sparacleus 6 (?), the governor of Gangra.

Olympas, Stachys and Stephen were imprisoned in Tarsus, and there they died in prison.

Junias was captured in Samos, and there he was slain and died.

Theocritus died while teaching in Ilios, and was buried there.

Martalus (?) was slain while teaching the barbarians.

Niger taught in Antioch, and died and was buried there.

¹ See Lipsius, Apostelgeschichten, ii. 2, pp. 401-406; Acta Sanctorum, i, Jan. 4.

Oxford MS. يوناني.
 The Oxford and Vatican MSS., as well as B and C, make no mention of Narcissus.

⁴ The Arabic name is Ahwâz, الآهواز. Oxford MS. العراق, 'Irâk.

⁵ The Vatican MS. omits Onesimus.

[•] Oxford MS. سفرقلیس.

⁷ Oxford MS. يايادطوس.

They dragged Lucius 1 behind a horse, and thus he ended his life.

While Alexander was teaching in Heracleôpolis², they threw him into a pit and he died.

Milus³, while he was teaching in Rhodes, was thrown into the sea and drowned.

Silvanus and Hêrôdiôn (Rhôdiôn) were slain while they were preaching in the city of Accô.

Silas taught in Sarapolis (Hierapolis?), and died and was buried there.

Timothy taught in Ephesus, and died and was buried there.

Manael was burnt with fire while teaching in Accô, and died. [acc]

The Eunuch whom Philip baptised, the officer of Candace the queen of the Ethiopians, went to Ethiopia and preached there. Afterwards, while he was preaching in the island of Parparchia ⁵ (?), they strangled him with a cord.

Jason ⁶ and Sosipatrus were thrown to the wild beasts while they were teaching in Olmius ⁷ (?).

Demas taught in Thessalonica, and there he died and was buried.

Omius (Hymenaeus) taught in Melitene, and there he died and was buried.

They threw Thraseus 8 into a fiery furnace, while he was teaching at Laodicea.

Bistorius (Aristarchus?) 9 taught in the island of Kô 10, and there he died and was buried.

Abrios (?) and Môtos (?) 11 went to the country of the Ethiopians, and there they died and were buried.

Levi was slain by Charmus 12, while he was teaching in Paneas 13.

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1 A has Luke.
2 Oxford MS. اياروفيليوس. Vat. MS. Linus.
4 The Vat. MS. omits Silas.
5 Oxford MS. المعارض المع
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Nicetianus (Nicetas) was sawn in two while teaching in Tiberias 1.

While John and Theodorus were preaching in the theatre of Baalbec, they threw them to the beasts.

The prefect Methalius (?) slew Euchestion (?) and Simon in Byzantium. Ephraim (Aphrem) taught in Baishân, and he died and was buried there.

Justus was slain at Corinth 2.

James taught and preached in Nicomedia, and he died and was buried there. [acc)

CHAPTER XLIX.

THE NAMES OF THE APOSTLES IN ORDER 3.

THE names of the twelve. Simon Peter; Andrew his brother; James the son of Zebedee; John his brother; Philip; Bartholomew; Thomas; Matthew the publican; James the son of Alphaeus; Labbaeus, who was surnamed Thaddaeus; Simon the Cananite; Judas Iscariot, in whose stead came in Matthias.

The names of the seventy 4. James the son of Joseph; Simon the son of Cleopas; Cleopas his father; Joses; Simon; Judah; Barnabas; Manaeus (?) 5; Ananias, who baptised Paul; Cephas, who preached at Antioch; Joseph the senator; Nicodemus the archon; Nathaniel the chief scribe; Justus, that is Joseph, who is called Barshabba; Silas; Judah; John, surnamed Mark; Mnason, who received Paul; Manaël, the foster-brother of Herod; Simon called Niger; Jason 6, who is (mentioned) in the Acts (of the Apostles); Rufus 7; Alexander; Simon the Cyrenian,

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[II. 2.]

¹ The Oxford MS. makes no mention of this martyr.

² Oxford MS. موریشاوس.

⁸ See Matt. x, Mark iii, Luke vi, Acts i; and Pseudo-Dorotheus, Migne, Dict. des Apocr., vol. ii, p. 207.

⁴ See Assemânî, *Bibl. Orient.*, iii, pt. i, pp. 319-320, where lists of the twelve apostles and seventy disciples are given from the Vatican MS. of the Book of the Bee, from the Commentary of Bar-Hebraeus on St. Matthew, and from the Synopsis of 'Amr and Mârî, etc.

⁵ Oxford MS. مثاوس. Acts xvii. 5-9.

The Oxford MS. omits Rufus. Rom. xvi. 13.

their father; Lucius the Cyrenian; another Judah, who is mentioned in the Acts (of the Apostles); Judah, who is called Simon; Eurion (Orion) the splay-footed; Thôrus (?); Thorîsus (?); Zabdon; Zakron. These are the seven 1 who were chosen with Stephen: Philip the Evangelist, who had three 2 daughters that used to prophesy; [] Stephen; Prochorus; Nicanor; Timon; Parmenas; Nicolaus³, the Antiochian proselyte; Andronicus the Greek; Titus; Timothy.

These are the five who were with Peter in Rome: Hermas; Plîgtâ⁵; Patrobas; Asyncritus; Hermas 6.

These are the six 7 who came with Peter to Cornelius: Criscus 8 (Crescens); Milichus⁹; Kîrîţôn (Crito); Simon; Gaius, who received Paul: Abrazon (?): Apollos.

These are the twelve who were rejected from among the seventy, as Judas Iscariot was from among the twelve, because they absolutely denied our Lord's divinity at the instigation of Cerinthus. Of these Luke said, 'They went out from us, but they were not of us¹⁰;' and Paul called them 'false apostles and deceitful workers 11.' Simon; Levi; Bar-Kubbå; Cleon; Hymenaeus; Candarus 12; Clithon (?); Demas; Narcissus; Slîkîspus (?); Thaddaeus; Mârûthâ. In their stead there came in these: Luke the physician; Apollos the elect; Ampelius; Urbanus; Stachys; Popillius (or Publius)¹³; Aristobulus; Stephen (not the Corinthian); Herodion the son of Narcissus; Olympas; Mark the Evangelist; Addai; Aggai; Mâr Mârî.

It is said that each one of the twelve and of the seventy [1] wrote a Gospel; but in order that there might be no contention and that the

11 2 Cor. xi. 13. ¹³ Oxford MS. بولص, Paul.

¹ So all the MSS., but ten names follow, or eleven, if we read Andronicus, Junias, Titus.

² In Acts xxi. 9, Philip is said to have had four daughters. The Oxford MS. reads four, اربع.

قىلىماس، .Oxford MS ⁸ Acts vi. 5. 4 Rom. xvi. 7. ه Oxford MS. ارما. ⁷ Seven names follow in all the MSS.

⁸ 2 Tim. iv. 10. The Oxford MS. omits Criscus and Gaius.

[•] Oxford MS. ميليطاس.

¹⁰ See 1 John ii. 19. Solomon is mistaken as to the author of these words. ¹² Oxford MS. سكندروس, Alexander.

number of 'Acts' might not be multiplied, the apostles adopted a plan and chose two of the seventy, Luke and Mark, and two of the twelve, Matthew and John.

CHAPTER L1.

OF SOME MINOR MATTERS.

THESE are they who were married among the apostles: Peter, the chief of the apostles; Philip the Evangelist; Paul; Nathaniel, who is Bartholomew; Labbaeus, who is Thaddaeus, who is Judah the son of Jacob; Simon the Cananite, who is Zelotes, who is Judah the son of Simon.

The child whom our Lord called and set (in the midst), and said, 'Except ye be converted, and become as children, ye shall not enter into the kingdom of heaven ²,' was Ignatius, who became patriarch of Antioch. He saw in a vision the angels ministering in two bands, and he ordained that (men) should minister in the church in like manner ³. After some time this order was broken through; and when Diodorus went with his father on an embassy to the land of Persia, and saw that they ministered in two bands, he came to Antioch his country, and re-established the custom of their ministering in two bands ⁴.

The children whom they brought near to our Lord, that He might lay His hand upon them and pray, were Timothy and Titus, and they were deemed worthy of the office of bishop.

The names of the Maries who are mentioned in the Gospels. Mary the Virgin, the mother of our Lord; Mary the wife of Joseph; Mary the mother [also] of Cleopas and Joseph; Mary the wife of Peter, the mother of Mark the Evangelist; and Mary the sister of Lazarus. Some say that Mary the sinner is Mary of Magdala; but others do not agree

¹ The Oxford MS. omits the following three chapters.

² Matt. xviii. 2. See Nicephorus, Hist., bk. ii, chap. iii.

³ Socrates, *Eccles. Hist.*, chap. viii.

⁴ Assemânî thinks that this embassy is a mistake on the part of Solomon, arising from his having misunderstood a passage in Theodoret, *Hist. Eccles.*, lib. 2, cap. xxiv. See *Bibl. Orient.*, t. iii, pt. i, p. 321.

with this, and say that she was other than the Magdalene. who say that she was the Magdalene tell us that she built herself a tower with the wages of fornication; and those who say that she was other than the Magdalene, say that Mary Magdalene was called after the name of her town Magdala, and that she was a pure and holy woman.

CHAPTER LI.

THE NAMES OF THE EASTERN CATHOLICS, THE SUCCESSORS OF THE APOSTLES ADDAL AND MÂRÎ 1.

- 1. Addai was buried in Edessa.
- 2. Mârî (was buried) in the convent of Kônî².
- 3. Abris, called in Greek A[m]brosius; the place of his grave is unknown; he was of the laying on of hands of Antioch.
- 4. Abraham was of the laying on of hands of Antioch; he was descended from the family of Jacob the son of Joseph; his grave is in Ctesiphon.
- 5. James, of the laying on of hands of Antioch, was also of the family of Joseph the husband of Mary; his grave is in Ctesiphon.
- 6. Ahâ-d'abû[hî] was of the laying on of hands of Antioch; his grave is in Ctesiphon.
- 7. Shahlûphâ was of the laying on of hands of Ctesiphon, and he was buried there.
 - 8. [ala] Pâpâ³; his grave is at Ctesiphon.
 - 9. Simon bar Şabbâ'ê was martyred at Shôshân 4.
 - 10. Shah-dôst ⁵ was buried in Ctesiphon.

¹ Compare the lists in Assemani, Bibl. Orient., t. ii, pp. 387-392. For the lives of the Catholics of the East, see ibid., pp. 391-457.

Dair Kunnd, 16 parasangs دَيْر قُنْي in Arabic دَيْر قُنْي Dair Kunnd, 16 from Baghdâd, on the left bank of the Tigris, a mile from the river. See Yâkût in the Mu'jam al-Buldán; Abbeloos, Acta S. Maris, index.

^{*} Assemânî, حُكُلِ

⁴ Assemânî, 🕳 🗪.

Assemânî, Amorai.

- 11. Bar-Bě'esh-shěmîn 1 was martyred and buried in Elam (Khûzistân).
- 12. Tûmarşâ was buried in Ctesiphon.
- 13. Ķāyômā was buried in Ctesiphon; he abdicated the patriarchate, and another was put in his place, and was before him until he died.
 - 14. Isaac was buried in Ctesiphon.
 - 15. Ahâ was buried in Ctesiphon.
- 16. Yab-alâhâ was of the school of Mâr 'Abdâ 2; he was buried in Ctesiphon.
 - 17. Ma'na dwelt in Persia and was buried there.
- 18. Dâd-îshô' was buried in Ḥêrtâ³. In his days the strife between Nestorius and Cyril (of Alexandria) took place.
 - 19. Bâbôi was martyred and buried in Hêrtâ.
- 20. Akak (Acacius) was of the family of Bâbôi the Catholicus; he was buried in al-Madâin 4.
 - 21. Bâbai took a wife, and was buried at Ctesiphon.
 - 22. Shîlâ took a wife, and was buried in his convent beside Awana 6.
 - 23. Paul was buried in Ctesiphon.
- 24. Mâr(î)-abâ was buried in Ḥêrtâ, and was a martyr without bloodshed.
 - 25. Ezekiel was buried in Hêrtâ.
 - 26. Îshô'-yab of Arzôn 6 was buried in Ḥêrtâ. [
 - 27. Sabr-îshô' was buried in Hêrtâ.
 - 28. Gregory was buried in
 - 29. Îshô'-yab of Gĕdâlâ' was buried in
 - ¹ Bě'esh-shěmîn for Bě'êl-shěmîn.
 - ² See Assemânî, Bibl. Orient., t. iii, pt. i, p. 369, col. 2.
 - * Ḥerta or Ḥırta, the Ḥirah of the Arabs, المارة ...
 - The later Arabic name for Ctesiphon, المداتن.
- 5 A place in the south or south-east part of the diocese of], Béth-Nahadré, near Balad and opposite to Eski-Mosul. See Assemânî, Bibl. Orient., t. iii, pt. i, p. 477, col. 2; and Hoffmann, Auszüge aus syr. Akten pers. Märlyrer, pp. 211-212, notes 1674 and foll.
- 6 Assemânî, Μοίτιο, 'Αρζανηνή, was a town and province of Armenia on the borders of Mesopotamia, north of Hisn Kaifâ. Schoenfelder, p. 84, writes 'Jesujab mysticus!'
 - ر الكذال, Judal, near Mosul.

- 30. Mâr[î]-emmêh was buried in Kĕţîmiyâ (?).
- 31. Îshô'-yab of Adiabene 1 was buried in Bêth-'Âbê 1.
- 32. George was buried in
- 33. John was buried in
- 34. Hěnan-îshô' was buried in
- 35. Şĕlîbâ-zĕkhâ was buried in Ctesiphon.
- 36. Pethiôn was buried in Ctesiphon.
- 37. Mâr[î]-abâ was buried in al-Madâin.
- 38. Jacob was buried in
- 39. Hĕnân-îshô' was buried in
- 40. Timothy was buried in his own convent.
- 41. Ishô' (Joshua) the son of Nôn (Nun) was buried in the convent of Timothy.
 - 42. George was buried in the same convent.
 - 43. Sabr-îshô' 3 was buried in the same convent.
 - 44. Abraham was buried in the same convent.
 - 45. Athanasius 4 was buried in the same convent.
 - 46. Sergius was buried in the same convent.
 - 47. Anôsh (Enos) was buried in the same convent. [14]
- 48. John the son of Narsai was buried in the Greek Palace (at Baghdâd)⁵.
 - 49. Joannes was buried in the Greek Palace.
 - 50. John was buried in the Greek Palace.
 - 51. Abraham was buried in the convent of 'Abdôn.
 - 52. Emmanuel was buried in the Greek Palace.
- ¹ In Syriac معتمد, *Ḥēdaiyab*, the district of which Arbêl or Irbil is the chief town.
- ² The famous convent of Bêth-'Âbê was situated in the diocese of Margâ, not far from the right bank of the Great Zâb. See Hoffmann, Auszüge, p. 226, note 1798.
 - Or wante, Hendn-isho. Or minojoll, Theodosius.
- ⁵ Dârtâ-dẽ-Rômâyē, 'the house of the Romans' (the Byzantine Greeks), the seat of the Nestorian patriarchs at Baghdâd. See Assemânî, Bibl. Orient., t. ii, pp. 439, 440, 450.

- 53. Israel was buried in the Greek Palace. 54. 'Abd-îshô' was buried in the Greek Palace. 55. Mari was buried in the Greek Palace. 56. Joannes 1 was buried in the Greek Palace. 57. John was buried in the Greek Palace. 58. Ishô'-yab was buried in the Greek Palace. 59. Elijah (Elîyâ) was buried in the Greek Palace. 60. John was buried in the Greek Palace. 61. Sabr-îshô' was buried in the Greek Palace. 62. 'Abd-îshô' was buried in the Greek Palace. 63. Makkîkhâ was buried in the Greek Palace. 64. Elijah (Elîyâ) was buried in the Greek Palace. 65. Bar-sauma was buried in the Greek Palace. 66. 'Abd-îshô' was buried 67. Ishô'-yab was buried in the church of Mar Sabr-îshô'. 68. Elijah (Elîyâ) was buried in the church of Mâr Sabr-îshô'. 69. Yab-alâhâ was buried in the church of Mârt[î] Maryam (my lady Mary). [ala] 70. Sabr-îshô' was buried in the church of Mart[î] Maryam 2. 71. Sabr-îshô' was buried 3..... 72. [Mår Makkîkhå was buried 4 73. Mâr Denhâ was buried 4 74. Mâr Yab-alâhâ the Turk b was buried 75. Mâr Timothy was buried 4..... 76. Mår Denhå was buried 77. Mår Simon was buried 78. Mår Elijah (Elîyâ) was buried 79. Mår Simon of our days, may he live for ever! 6]
 - ¹ See note 6 on preceding page.
- Assemânî omits حدياً إحديات. The MS. A has in 'Attkah, i.e. العَتِيعَة, or 'the old (Town),' a quarter of Baghdâd on the east or left side of the Tigris.
 - * This is from A alone, but correct.
- Assemânî omits عمداً.
- ⁵ See Assemânî, Bibl. Orient., t. ii, p. 456.
- ⁶ According to Assemânî, t. ii, p. 457, col. t, *Bibl. Orient.*, t. iii, pt. i, p. 621, col. 1, he was ordained Catholicus in 1504. The list has therefore been continued by the scribes of the different MSS. long after Solomon's time.

The names of the Catholics who were deposed and dismissed (from office): Mâr(î)-bôkht, Narsai, Elisha, Joseph and Sôrên.

CHAPTER LII.

THE NAMES OF THE KINGS WHO HAVE REIGNED IN THE WORLD FROM THE FLOOD UNTIL NOW.

THE MEDIAN KINGS WHO REIGNED IN BABYLON.

Darius the son of Vashtasp (Hystaspes) reigned 24 years. Ahshîresh (Xerxes) his son, 20 years.

Artahshisht the long-hand (Artaxerxes Longimanus), 41 years.

Daryawash (Darius) the son of the concubine, 20 years.

Artahshisht (Artaxerxes) the ruler, 30 years.

Arses the son of Ochus, 4 years.

Daryawash (Darius) the son of Arsham (Arsanes), 6 years. [ala]

THE YEARS OF THE EGYPTIAN KINGS 1.

Alexander the son of Philip, 12 years. Ptolemy the son of Lagôs, 40 years. Ptolemy Philadelphus, 38 years 2. In his third year 3 the fifth millennium ended. This (king) asked the captive Jews who were in Egypt, and seventy old men translated the Scriptures for him, from Hebrew into Greek, in the island of Pharos. In return for this he set them free, and gave back to them also the vessels of their temple. Their names are these. Josephus, Hezekiah, Zechariah, John, Ezekiel, Elisha; these were of the tribe of Reuben. Judah, Simon, Samuel, Addai, Mattathias, Shalmî; these were of the tribe of Simeon. Nehemiah, Joseph, Theodosius, Bâsâ, Adonijah 4, Dâķî 5; these were of the tribe

¹ See Lepsius, Königsbuch, Synoptische Tafeln, p. q.

² The MSS. have 'the son of Philadelphus,' both here and below.

³ According to Bar-Hebraeus it was in his sixth year; *Chron. Syr.*, ed. Bruns, p. 41. A list of the 72 translators is given in Brit. Mus. Add. 14,601, fol. 162 a. See Wright, *Cat. Syr. MSS.*, p. 792, 15 a.

[•] The Vatican MS. and Brit. Mus. Add. 14,601 have كاونيا.

⁵ Vatican MS. Datis.

of Levi. Jothan 1, Abdî, Elisha, Ananias, Zechariah, Hilkiah; these were of the tribe of Judah. Isaac, Jacob, Jesus, Sambâṭ (Sabbateus), Simon, Levi; these were of the tribe of Issachar. Judah, Joseph, Simon, Zechariah, Samuel, Shamlî²; these were of the tribe of Zebulon. Sambâṭ (Sabbateus), Zedekiah, Jacob, Isaac, Jesse, Matthias; these were of the tribe of Gad. Theodosius, Jason, Joshua, John, Theodotus, Jothan³; these were of the tribe of Asher. Abraham, Theophilus, Arsam, Jason, Jeremiah, Daniel; these were of the tribe of Dan. Jeremiah, Eliezer, Zechariah, [Lisha] Benaiah, Elisha, Dathî; these were of the tribe of Naphtali. Samuel, Josephus, Judah, Jonathan, Dositheus, Caleb; these were of the tribe of Joseph. Isalus, John, Theodosius, Arsam, Abijah⁴, Ezekiel; these were of the tribe of Benjamin.

After Ptolemy Philadelphus arose Ptolemy Euergetes; (he reigned) 26 years 5.

Ptolemy Philopator, 17 years.

Ptolemy Epiphanes, 24 years.

Ptolemy Philometor, 35 years. The time of the Maccabees extended to this (reign), and in it the old Covenant came to an end.

Ptolemy Soter, 17 years 6.

Ptolemy Alexander, 18 years 7.

Ptolemy Dionysius, 30 years 8.

THE YEARS OF THE ROMAN EMPERORS.

Gaius Julius, 4 years.

Augustus, 57 years. In the forty-third year of his reign our Lord Christ was born 9.

- ¹ Brit. Mus. Add. 14,601, fol. 162 a, col. 2, and Vatican MS. Jonathan.
- ² Brit. Mus. Add. 14,601, fol. 162 a, col. 2, and Vatican MS. Shalms.
- Brit. Mus. Add. 14,601 wrongly La. The Vatican MS. has also Jonathan.
- ' Or, as pointed in the text, Abbaya. Brit. Mus. Add. 14,601, fol. 162 a, col. 2, عمليه
 - ⁶ Lepsius, 25 years. ⁶ I. e. Ptolemy Soter II. Lepsius, 36 years.
 - ⁷ See the notes in Lepsius, p. 9 of the Tables.

 8 Lepsius, 29 years.
- For the authorities and their opinions on this subject, see Clinton, Fasti Hellenici, vol. iii, p. 260.

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[II. 2.]

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Tiberius, 23 years. In the fifteenth year of his reign our Lord was baptised; and in the seventeenth year He suffered, died, rose again, and ascended to heaven 1.

Gaius (Caligula), 4 years.

Claudius, 14 years.

Nero, 14 years. [all.]

Vespasian, 10 years. Immediately after he came to the throne, he sent his son Titus against Jerusalem, and he besieged it for two years, until he uprooted it and destroyed it.

Titus, 2 years.

Domitian, 15 years.

Trajan, 20 years². John, the son of Zebedee, lived until the seventh year of his reign.

Hadrian, 20 years.

Antoninus, 20 years 3.

Verus, 20 years 4.

Commodus, 14 years 5.

Severus, 20 years 6.

The house of Antoninus.

Alexander the son of Mammaea, 13 years.

Maximinius and Gordianus, 9 years.

Philip and Gallus, 10 years.

Valerianus and Gallius (Gallienus), 15 years7.

Claudius and Tacitus, 16 years 8.

Diocletian and those that were with him, 20 years.

Constantine, 33 years 9.

¹ For the various opinions on this subject, see Clinton, Fasti Romani, vol. i, p. 12.

² He reigned 19 years (A.D. 99-117). Solomon probably includes the reign of Nerva, 1 year.

⁸ He reigned 23 years (A.D. 139-161).

⁴ See Clinton, Fasti Romani, vol. i, p. 846.

⁵ He reigned 12 years (A.D. 181-192).
⁶ He reigned 18 years (A.D. 194-211).

⁷ Philip reigned A.D. 245-249, i.e. 5 years. Decius came next and reigned 2 years. Gallus reigned 1 year, A.D. 252.

Claudius reigned 2 years, A.D. 269-270; and Tacitus died A.D. 276.

[•] He reigned 31 years, A.D. 307-337.

THE KINGS OF THE PERSIANS FROM SHÂBÔR (SAPOR) THE SON OF HORMIZD 1.

In the fourth year of Constantine Caesar the Victorious, Shâbôr reigned in Persia 70 years. []

Ardashîr his brother, 20 years.

Vahrân (Bahrâm) and Shâbôr, the sons of Ardashîr, 20 years.

Yazdagerd, the son of Shabor, 20 years.

Vahrân (Bahrâm), the son of Yazdagerd, 20 years.

Pêrôz, the son of Yazdagerd, 27 years.

Balâsh, the son of Pêrôz, 4 years.

Kawâd, the son of Pêrôz, 41 years.

Chosrau, the son of Kawad, 47 years.

Hormizd, the son of Chosrau, 12 years.

From Shâbôr to this fifteenth year of Chosrau the son of Hormizd, in which he destroyed Dârâ 2, is three hundred and six years. The sum of all the years from Adam to this fifteenth year of Chosrau the conqueror, which is the nine hundred and sixteenth year of the Greeks 3, is 5861 years. From Adam to the Crucifixion is 5280 years. The whole of the Jewish economy therefore, from the time they went out of Egypt until Jerusalem was destroyed by Titus, was 1601 years. From Abraham to this year is 2031 years.

OF THE YEARS THAT HAVE PASSED AWAY FROM THE WORLD.

From Adam to the Flood was 2262 years. From the Flood to Abraham was 1015 years. From Abraham to [an] the Exodus of the people from Egypt was 430 years. From the Exodus of the people by the hand of Moses to Solomon and the building of the Temple was 400 years. From Solomon to the first Captivity, which Nebuchadnezzar led away captive, was 495 years. From the first Captivity to the prophesying of Daniel was 180 years. From the prophesying of Daniel to the Birth

¹ For a list of the Sasanian kings see Nöldeke, Geschichte der Perser und Araber zur Zeit der Sasaniden, p. 436 a; and Marsden, Numismata Orientalia, pt. i, p. 437.

² Schoenfelder, p. 86, quo hoc genus expirat! See Nöldeke, Geschichte der Perser und Araber, pp. 239, 290 sqq.; Assemânî, Bibl. Orient., t. ii, p. 62.

³ I. e. A.D. 604. Nöldeke, Geschichte der Perser und Araber, p. 436 a.

of our Lord was 483 years. All these years make 5345 years. From Alexander to our Lord was 303 years. From our Lord to Constantine was 341 years. In the year 438 of Alexander the Macedonian, the kingdom of the Persians had its beginning 2. Know, O my brother readers, that from the beginning of the creation of Adam to Alexander was 5180 years.

CHAPTER LIII 3.

OF THE END OF TIMES AND THE CHANGE OF KINGDOMS ⁴; FROM THE BOOK OF METHODIUS, BISHOP OF ROME ⁵.

In this seventh and last millennium will the kingdom of the Persians be destroyed. In it will the children of Ishmael go forth from the wilderness of Yathrib (al-Medînah), and they will all come and be gathered together in Gibeah of Ramah, and there shall the fat ones of the kingdom of the Greeks, who destroyed the kingdoms of the Hebrews and the Persians, be destroyed by Ishmael, the wild ass of the desert; for in wrath shall he be sent against the whole earth, against man and beast and trees, and it shall be a merciless chastisement. It is not [because God loves them that He has allowed them to enter into the kingdoms of the Christians, but by reason of the iniquity and sin which is wrought by the Christians, the like of which has never been wrought in any one of the former generations. They are mad with drunkenness and anger and shameless lasciviousness; they have intercourse with one another wickedly, a man and his son committing fornication with one woman, the brother with his brother's wife, male with male, and female with female, contrary to the law of nature and of Scripture, as the blessed Paul has said, 'Male with male did work shame, and likewise also the



¹ I can only make 5265 years.

² It should be 'in the year 538,' as the Sasanian dynasty was founded by Ardashîr I in A.D. 226.

⁸ In the Oxford MS. chap. liv, fol. 191 b.

⁴ See Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 53; and the revelation to Methodius in prison, edited by Brant, Basel, 1516, 4to, pp. 1-80.

⁸ Solomon has made a slip here: Methodius was bishop of Olympus and Tyre, but never of Rome.

women did work lewdness, and, contrary to nature, had intercourse with one another 1.' Therefore they have brought upon themselves the recompense of punishment which is meet for their error, women as well as men, and hence God will deliver them over to the impurity of the barbarians, that their wives may be polluted by the sons of pollution, and men may be subjected to the yoke of tribute; then shall men sell everything that they have and give it to them, but shall not be able to pay the debt of the tribute, until they give also their children to them into slavery. And the tyrant shall exalt himself until he demands tribute and poll-tax from the dead that lie in the dust, first oppressing the orphans and defrauding the widows. They will have no pity upon the poor, nor will they spare the miserable; they will not relieve the afflicted; they will smite the grey hairs of the aged, despise the wise, and honour fools; they will mock at those who frame laws, and the little shall be esteemed as the great, and the despised as the honourable; their words shall cut like swords, [are] and there is none who shall be able to change the persuasive force of their words. The path of their chastisement shall be from sea to sea, and from east to west, and from north to south, and to the wilderness of Yathrib. In their latter days there shall be great tribulation, old men and old women hungering and thirsting, and tortured in bonds until they account the dead happy. They will rip up the pregnant woman, and tear infants away from their mothers' bosoms and sell them like beasts, and those that are of no use to them will they dash against the stones. They will slay the priests and deacons in the sanctuary, and they will lie with their wives in the houses of God. They will make clothes for themselves and their wives out of the holy vestments, and they will spread them upon their horses, and work impurity upon them in their beds. They will bring their cattle into the churches and altars, and they will tie up their dogs by the shrines of the saints. In those days the spirit of the righteous and of them that are well versed in signs will be The feeble will deny the true faith, the holy Cross, and the life-giving mysteries; and without compulsion many will deny Christ, and become rebels and slanderers and boasters, denying the faith. With this chastisement shall the Christians be tried. For at that

¹ Rom. i. 26, 27.

time the righteous, the humble, the peaceful and the gentle will not be sought after, but liars and slanderers and accusers and disturbers and the obscene and those who are destitute of mercy, and those who scoff at their parents and blaspheme the life-giving mysteries. And the true believers shall come into troubles [and persecutions until they despair of their lives. Honour shall be taken away from the priests, and the pastors shall become as the people. When the measure of their (i. e. the Ishmaelites') victory is full, tribulation will increase, and chastisement will be doubled upon man and beast. And there shall be a great famine, and the dead bodies of men shall lie in the streets and squares without any one to bury them, and (just) reckoning shall vanish and disappear from the earth. And men shall sell their brass and their iron and their clothes, and shall give their sons and their daughters willingly to the heathen. A man shall lie down in the evening and rise in the morning, and shall find at his door two or three exactors and officers to carry off by force 1; and two or three women shall throw themselves upon one man and say, 'We will eat our own bread, and wear our own apparel, only let us take refuge beneath thy skirts 2.' When men are oppressed and beaten, and hunger and thirst, and are tormented by that bitter chastisement; while the tyrants shall live luxuriously and enjoy themselves, and eat and drink, and boast in the victory they have won, having destroyed nations and peoples, and shall adorn themselves like brides, saying, 'The Christians have neither a God nor a deliverer;' then all of a sudden there shall be raised up against them pains like those of a woman in childbirth; and the king of the Greeks shall go forth against them in great wrath, and he shall rouse himself like a man who has shaken off his wine. He shall go forth against them from the sea of the Cushites, and shall cast the sword and destruction into the wilderness of Yathrib and into the dwelling-place [acry] of their fathers. They shall carry off captive their wives and sons and daughters into the service of slavery, and fear of all those round about them shall fall upon them, and they shall all be delivered into the hand of the king of the Greeks, and shall be given over to the sword and to captivity and to slaughter, and their latter subjection shall be one hundred times more severe than their

¹ I have omitted with MS. C.

³ Isa. iv. 1.

(former) yoke. They shall be in sore tribulation from hunger and thirst and anxiety; they shall be slaves unto those who served them, and bitter shall their slavery be. Then shall the earth which has become desolate of its inhabitants find peace, and the remnant that is left shall return every man to his own land and to the inheritance of his fathers; and men shall increase like locusts upon the earth which was laid waste. Egypt shall be ravaged, Arabia shall be burnt with fire, the land of Hebron shall be laid waste, and the tongue of the sea shall be at peace. All the wrath and anger of the king of the Greeks shall have full course upon those who have denied Christ. And there shall be great peace on earth, the like of which has not been from the creation of the world until its end; for it is the last peace. And there shall be great joy on earth, and men shall dwell in peace and quiet; convents and churches shall be restored, cities shall be built, the priests shall be freed from taxes, and men shall rest from labour and anxiety of heart. They shall eat and drink; there shall be neither pain nor care; and they shall marry wives and beget children during that true peace. Then shall the gates of the north be opened, and the nations shall go forth that were imprisoned there by Alexander the king. [area]

CHAPTER LIV'.

OF GOG AND MAGOG, WHO ARE IMPRISONED IN THE NORTH.

When Alexander was king and had subdued countries and cities, and had arrived in the East, he saw on the confines of the East those men who are of the children of Japhet. They were more wicked and unclean than all (other) dwellers in the world; filthy peoples of hideous appearance, who ate mice and the creeping things of the earth and snakes and scorpions. They never buried the bodies of their dead, and they ate as dainties the children which women aborted and the after-birth. People ignorant of God, and unacquainted with the power of reason, but who lived in this world without understanding like ravening beasts. When Alexander saw their wickedness, he called God to his aid, and he gathered together and brought them and their wives and children, and



¹ In the Oxford MS. chap. lv, fol. 197 a. See Brant's edition of Methodius, p. 20.

made them go in, and shut them up within the confines of the North. This is the gate of the world on the north, and there is no other entrance or exit from the confines of the world from the east to the north. And Alexander prayed to God with tears, and God heard his prayer and commanded those two lofty mountains which are called 'the children of the north,' and they drew nigh to one another until there remained between them about twelve cubits. Then he built in front of them a strong building, and he made for it a door of brass, and anointed it within and without with oil of Thesnaktis 1, so that if they should bring 2 iron (implements) near it [area] to force it open, they would be unable to move it; and if they wished to melt it with fire, it would quench it; and it feared neither the operations of devils nor of sorcerers, and was not to be overcome (by them). Now there were twenty-two kingdoms imprisoned within the northern gate, and their names are these: Gôg, Mâgôg, Nâwâl, Eshkĕnâz³, Dĕnâphâr⁴, Paktâyê, Wĕlôtâyê⁵, Humnâyê, Parzâyê, Daklâyê, Thaubĕlâyê, Darmĕţâyê, Kawkĕbâyê, Dog-men (Cynocephali), Emděrâthâ, Garmîdô', Cannibals7, Therkâyê, Ålânâyê, Pîsîlôn, Denkâyê 8, Saltrâyê 9. At the end of the world and at the final consummation, when men are eating and drinking and marrying wives, and women are given to husbands; when they are planting vineyards and building buildings, and there is neither wicked man nor

¹ Bar Bahlûl, Brit. Mus. Add. 2441, fol. 395 a, col. 2: مبدها هناه المسموم ال عَمِلَ منهُ السَّدُ الذي رَدَمَهُ علي ياجُوج وماجُوج. [د] لَّ استَا صاحت الصيفانيو. ٤ The MSS. have فيحب but we should read

⁸ C, Eshkin. ⁵ C, Luddye: A omits the name. B, Tukláyé.

A, C have: Kaukěbáyé, Emrartá, Garmídó, Cannibals, Dog-men (Cynocephali).

⁸ B, Dunkáyé.

B, Saltdye.—Some of these names are biblical, e.g. Gog, Magog, and Ashkenaz. Of the others many are doubtless corrupt, as the variants shew, but a few are easily recognisable; e.g. Paktayé, the people of Πακτύη in the Thracian Chersonesus; Humnayé = Hunnayé, محتب , the Huns, Odrvoi; Therkayé, the Thracians, Θράκες; and Âldndye, the Alani, 'Aλανοί, [1] [].

adversary, on account of the assured tranquillity and certain peace; suddenly the gates of the north shall be opened and the hosts of the nations that are imprisoned there shall go forth. The whole earth shall tremble before them, and men shall flee and take refuge in the mountains and in caves and in burial places and in clefts of the earth; and they shall die of hunger, and there will be none to bury them, by reason of the multitude of afflictions which they will make men suffer. They will eat the flesh of men and drink the blood of animals; they will devour the creeping things of the earth, and hunt for serpents and scorpions and reptiles that shoot out venom, and eat them. will eat dead dogs and cats 1, and the abortions of women with the after-birth; they will give mothers the bodies of their children to cook, and they will eat them before them without shame. [act] They will destroy the earth, and there will be none able to stand before them. After one week of that sore affliction, they will all be destroyed in the plain of Joppa², for thither will all those (people) be gathered together, with their wives and their sons and their daughters; and by the command of God one of the hosts of the angels will descend and will destroy them in one moment.

CHAPTER LV3.

OF THE COMING OF THE ANTICHRIST, THE SON OF PERDITION.

IN a week and half a week 4 after the destruction of these wretches shall the son of destruction appear. He shall be conceived in Chorazin, born in Bethsaida, and reared in Capernaum. Chorazin shall exult because he was conceived in her, Bethsaida because he was born in her, and Capernaum because he was brought up in her; for this reason our Lord proclaimed Woe to these three (cities) in the Gospel 5. As soon as the son of perdition is revealed, the king of the Greeks will go up and stand upon Golgotha, where our Lord was crucified; and he will set the royal crown upon the top of the holy Cross, upon which our Lord was

The text has weasels (المُعْفَ = $\gamma a \lambda \hat{\eta}$), glossed by cats (مُعْفَ, a word of unknown origin).

so B, C معان ; but A has Nophe, تفعل.

⁸ In the Oxford MS. chap. lvi, fol. 198 &.

⁴ See Migne, *Dict. des Apoc.*, ii, col. 618.

5 Matt. xi. 21.

5 Matt. xi. 21.

crucified; and he will stretch out his two hands to heaven, and will deliver over the kingdom to God the Father. The holy Cross will be taken up to heaven, and the royal crown with it; and the king will die immediately. The king who shall deliver over the kingdom to God will be descended from the seed of Kûshath the daughter of Pîl, the king of the Ethiopians; for Armelaus (Romulus) the king of the Greeks took Kûshath to wife, and the seed of the Ethiopians was mingled with that of the Greeks. From this seed shall a king arise who shall deliver the kingdom over to God, as the blessed David has said, 'Cush will deliver the power to God 1.' When the Cross is raised up to heaven, [straightway shall every head and every ruler and all powers be brought to nought, and God will withdraw His providential care from the earth. The heavens will be prevented from letting fall rain, and the earth from producing germs and plants; and the earth shall remain like iron through drought, and the heavens like brass. Then will the son of perdition appear, of the seed and of the tribe of Dan; and he will shew deluding phantasms, and lead astray the world, for the simple will see the lepers cleansed, the blind with their eyes opened, the paralytic walking, the devils cast out, the sun when he looks upon it becoming black, the moon when he commands it becoming changed, the trees putting forth fruit from their branches, and the earth making roots to grow. He will shew deluding phantasms (of this kind), but he will not be able to raise the dead. He will go into Jerusalem and will sit upon a throne in the temple saying, 'I am the Christ;' and he will be borne aloft by legions of devils like a king and a lawgiver, naming himself God, and saying, 'I am the fulfilment of the types and the parables.' He will put an end to prayers and offerings, as if at his appearance prayers are to be abolished and men will not need sacrifices and offerings along with He becomes a man incarnate by a married woman of the tribe of Dan. When this son of destruction becomes a man, he will be made a dwelling-place for devils, and all Satanic workings will be perfected in him. There will be gathered together with him all the devils and all the hosts of the Indians; and before all the Indians and before all men will the mad Jewish nation believe in him, saying, 'This is the

¹ Ps. lxviii. 31.

Christ, the expectation of the world.' The time of the error of the Antichrist will last two years and a half, but others say three years and six months. And when every one is standing in despair, then will Elijah (Elias) come from Paradise, and convict the deceiver, and turn the heart of the fathers to the children and the heart of the children to the fathers; and he will encourage and strengthen the hearts of the believers.

CHAPTER LVI1.

OF DEATH AND THE DEPARTURE OF THE SOUL FROM THE BODY.

THE foundation of all good and precious things, of all the greatness of God's gifts, of His true love, and of our arriving in His presence, is Death. Men die in five ways. Naturally; as David said, 'Unless his day come and he die,' alluding to Saul². Voluntarily; as when Saul killed himself in the battle with the Philistines. By accident; such as a fall from a roof, and other fatal accidents. By violence, from devils and men and wild beasts and venomous reptiles. By (divine) chastisement; as the flood in the days of Noah, and the fire which fell upon the Sodomites, and other such like things. But (side by side) with all these kinds of fatalities runs the providence of God's government, which cannot be comprehended by the creatures, restraining (them) where it is meet (to restrain), and letting (them) loose where it is fitting (to let loose). This government is not comprehended in this world, neither by angels nor by men; but in the world which is to come all rational beings will know it. When the soul goes forth from [a] the body, as Abba Isaiah says, the angels go with it: then the hosts of darkness go forth to meet it, seeking to seize it and examine it, if there be anything of theirs in it. Then the angels do not fight with them, but those deeds which the soul has wrought protect it and guard it, that they come not near it. If its deeds be victorious, then the angels sing praises before it until it meets God with joy. In that hour the soul forgets every deed of this world. Consequently, no one who does not obtain remission (of sins) in this world can be free from the penalty of examination in that day. Not that there is torture or pleasure or recompense before the

¹ In the Oxford MS. chap. lvii, fol. 200 a.

¹ Sam. xxvi. 10.

resurrection; but the soul knows everything that it has done whether of good or evil.

As to where the souls abide from the time they leave their bodies until the resurrection, some say that they are taken up to heaven, that is, to the region of spirit, where the celestial hosts dwell. Others say that they go to Paradise, that is, to the place which is abundantly supplied with the good things of the mystery of the revelations of God; and that the souls of sinners lie in darkness in the abyss of Eden outside Paradise. Others say that they are buried with their bodies; that is to say, as the two were buried in God at baptism, so also will they now dwell in Him until the day of the resurrection. Others say that they stand at the mouth of the graves and await their Redeemer; that is to say, they possess the knowledge of the resurrection of their bodies. Others say that they are as it were in a slumber, [because of the shortness of the time; for they point out in regard to them that what seems to us a very long time is to them as a momentary nod (or wink) in its shortness 1. And just as he that is sunk in slumber departs from the life of this world, and yet does not arrive at absolute mortality, so also are they in an intermediate knowledge which is higher than that of this world, and yet attain not to that which is after the resurrection. Those who say that they are like an infant which has no knowledge, shew that they call even the knowledge of the truth ignorance in comparison with that knowledge of the truth which shall be bestowed upon them after the resurrection.

That the souls of the righteous pray, and that their prayers assist those who take refuge with them, may be learned from many, especially from Mâr Theodore in his account of the blessed Thecla. Therefore it is right for those who have a holy man for a friend, to rejoice when he goes to our Lord in Paradise, because their friend has the power to help them by his prayers. Like the blind disciple of one of the saints mentioned in the Book of the Paradise, who, when his master was dying, wept bitterly and said, 'To whose care dost thou leave the poor blind man?' And his master encouraged him, and said to him, 'I believe in God that, if I find mercy in His sight, at the end of a week thou wilt see;' and

¹ See Assemânî, Bibl. Orient., t. iii, pt. i, pp. 322-323.

after some days he did see. The souls of the righteous also hold spiritual conversation with each other, according to the Divine permission and command which moves them to this by necessary causes. Neither those who have departed this life in the flesh are hindered from this (intercourse), [are] nor those who are still clad in their fleshly garments, if they live their life in them holily.

CHAPTER LVII 1.

OF THE QUICKENING AND THE GENERAL RESURRECTION, THE CONSUMMATION OF THE MATERIAL WORLD AND THE BEGINNING OF THE NEW WORLD.

AFTER Elijah comes and conquers the son of destruction, and encourages the believers, for a space and a time which is known to God alone, there will appear the living sign of our Lord's Cross, honoured and borne aloft in the hands of the Archangel Gabriel. Its light will overpower the light of the sun, to the reproach and putting to shame of the infidels and the crucifying Jews. As soon as the life-giving Cross appears before our Lord, as the Doctor saith, 'His victory comes before Him,' etc., then a powerful light will fill the whole vaulted space between the heavens and the earth, the radiance and light whereof will be above all (other) lights; and suddenly will the mighty sound of the first trumpet of the Archangel be heard, concerning which our Lord said, 'At midnight there will be a cry, "Behold the Bridegroom cometh, go ye forth to meet Him²." At this trumpet the sun shall become dark, the moon shall not display its light, the stars shall drop from the heavens like leaves, and the powers of the heavens shall be moved. The earth shall totter and tremble, the mountains and hills shall melt, the sea shall be disturbed and shall cause terrible sounds to be heard. The rivers [shall submerge the earth, the trees shall be uprooted, buildings shall fall, towns and villages shall be overturned, and high walls and strong towers shall be thrown down. The wild beasts and cattle and fowl and fish shall come to an end and perish; and everything shall be destroyed, except a few human beings who

¹ In the Oxford MS. chap. lviii, fol. 202 b.

² Matt. xxv. 6.

shall remain alive, and whom the resurrection shall overtake, of whom Paul has said, 'We who are left shall not overtake them that sleep',' meaning to say that those who are found alive at the time of the resurrection will not sleep the sleep of death; as the apostle says again, 'Behold I tell you a mystery; we shall not all sleep, but we shall all be changed'.' As touching the heavens, some say that they will be rent, and that the waters which are above the firmament will descend, for it is not possible for the substance of water to pass through the substance of the firmament. Others say that as water passes through a tree or a piece of pottery, and sweat through the skin, so also will men enter into heaven and not be prevented, and (in like manner too) will the waters descend from above. Others say that the firmament will be rolled up like the curtain of a tent.

The second trumpet is that at the sound of which the firmament will be opened, and our Lord will appear from heaven in splendour and great glory. He will come down with the glory of His divinity as far as two-thirds of the distance between the firmament and the earth, whither Paul ascended in the spirit of revelation 3. He will then make an end of the son of perdition, and destroy him body and soul, and He will hurl Satan and the devils into Gehenna.

The third trumpet is the last, at which the dead will rise, [316] and the living be changed, as the blessed Paul says, 'Swiftly, as in the twinkling of an eye, at the last trumpet when it sounds; and the dead shall rise without corruption, and we shall be changed 4.' So swiftly and speedily will the resurrection of all men be wrought, according to the spiritual nature of the new world. For the swiftness of the resurrection will surpass the swiftness of understanding, and the spiritual hosts alone see and know in what manner it will take place, every man being suddenly found standing in his spirituality. Some men therefore have a tradition that the resurrection of the righteous and the just and the believers will precede that of other men, who are remote from the true faith; but according to the opinion of the truthful and of people generally, the resurrection of the

¹ Solomon is quoting ɪ Thes. iv. ɪ 5 (Pĕshîṭtâ): ملكى مُعْ وِنْدَى وَا اَوْمْ مَعْ وَنْدَى وَا اَوْمْ مَعْ وَنْدَى وَا الْمَا وَمْ اللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَاللّلَّا اللَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللَّالِي وَاللَّالِمُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّالِمُ اللَّهُ وَاللَّالِمُ وَاللَّا اللّ

whole human race will take place quicker than lightning and than the twinkling of an eye; from the generation of Adam to the latest generation they shall rise at the last trumpet. And though, according to the opinion of the Expositor¹, many sounds will be heard on that night, each one of which is a sign of what will happen, yet, according to the consent of the greater part of the expositors and of Scripture, three distinct trumpets will sound by which the whole work of the resurrection will be completed and finished. Michael the expositor and exegete, however, says otherwise in the book of Questions², speaking as follows: 'The world will not pass away and be dissolved before the vivification of the dead, but the coming of our Lord will be seen first of all, who will come with the spiritual hosts; and immediately our Lord's power will compel the earth to give up the parts of the bodies of men who have been slain and have become dust and ashes within it: and there will be a making ready and preparation of the souls to receive their bodies all together. If, before the vivification of the dead [all]. the world and all that is therein were to pass away, from whence pray would the dead rise? Those who say that the world will pass away before the vivification of the dead are fools and simpletons; for Christ will not make the world pass away before the vivification of the dead, but He will first of all raise the dead, and men will see with their eyes the passing away of the world, the uprooting of the elements, and the destruction of the heavens and the earth and the sun and the moon and the stars; and from here sorrow will begin to reign in the mind of the wicked, and endless joy in the mind of the righteous.'

CHAPTER LVIII3.

OF THE MANNER AND STATE IN WHICH MEN WILL RISE IN THE DAY OF THE RESURRECTION.

ALL classes and conditions of men will rise from the dead in the state of the perfect form of Christ, about thirty-three years of age, even as our

¹ Probably Theodore of Mopsuestia.

² See Assemani, Bibl. Orient., t. iii, pt. i, p. 147; Hoffmann, Opusc. Nest., p. xxi.

In the Oxford MS. chap. lix, fol. 204 b.

Redeemer rose from the grave. We shall rise with all our limbs perfect, and with the same constitutions, without addition or diminution. Some say that the hair and nails and prepuce will rise, and some say they will not; as if they were superfluous for the completion of the nature of Some say concerning the resurrection that a likeness only will rise, without parts and without the composition of the limbs of man; a mere similitude of hands and feet and hardness of bones. Others say that the whole man will be cast into one crystalline substance, and that all his parts will be mingled together; and they do not grant him an ordered arrangement of composition. Others say that the vessels [also which are inside the belly, such as the bowels, liver, etc., will not rise; but they err and stray from the truth, and do not understand that if one of the parts of the body perish, it is not perfect. For Paul shewed plainly and laid down an example of the resurrection in the grain of wheat: just as that grows up entire with its glory, without any portion of it having perished, even so we; for the whole man shall rise with all his limbs and parts, and ordered in his composition as now, only having acquired purification from the humours. And this is not surprising, that if an earthen vessel acquires firmness and lightness when it goes into the fiery furnace, without any change taking place in its shape or form, but is lightened of its heaviness and density, whilst it preserves its shape uninjured; so also should the Holy Spirit burn us in the furnace of the resurrection and drive forth from us all the foul material of the present (life), and clothe us with incorruptibility. 'It is sown an animal body; it rises a spiritual body 1.' We shall neither see nor hear with all our bodily members, although some men have thought that the whole man will be sight and hearing; but we shall carry out action with these same usual limbs, if it happen to be necessary; although we shall not there need speech and conversation with one another, because each other's secrets will be revealed to us.

The things which certain stupid men invent, who indulge their fancy, and give bodily form to the punishment of sinners and the reward of the just and righteous, [a.e.] and say that there is at the resurrection a reckoning and a pair of scales, the Church does not receive; but each

¹ I Cor. xv. 44.

one of us carries his light and his fire within him, and his heaviness and his lightness is found in his own nature. Just as stone and iron naturally possess the property of falling to the earth, and as the air naturally ascends upward on account of its rarity and its lightness; so also in the resurrection, he that is heavy and lying in sins, his sins will bring him down; and he that is free from the rust of sin, his purity will make him rise in the scale. And our Lord will ascend to heaven, and the angels (will go) before Him like ambassadors, and the just and the righteous will be upon His right hand and His left, and the children behind Him in the form of the life-giving Cross.

CHAPTER LIX1.

OF THE HAPPINESS OF THE RIGHTEOUS AND THE TORMENT OF SINNERS, AND IN WHAT STATE THEY ARE THERE.

It is right for us to know and explain how those suffer, who suffer in Gehenna. If they do suffer, how can we say that they are impassible? and if they do not suffer, then there is no torture for sinners; and if there be no torture for sinners in proportion to their sins, neither can there be happiness for the righteous as a reward for their labours. The suffering wherewith the Fathers say that sinners will suffer in Gehenna is not one that will pain the limbs, such as the blows of sticks, the mutilation of the flesh, and the breaking of the bones, but one that will afflict the soul, such as grief for the transgression of what is right, repentance for shameful deeds, and banishment from one to whom he is bound [acceptance] in love and for whom his affection is strong. For in the resurrection we shall not be without perception, like the sun which perceives not his splendour, nor the moon her brilliancy, nor the pearl its beauty; but by the power of reason we shall feel perfectly the delight of our happiness or the keen pain of our torture. So then by that which enables the righteous to perceive the pleasure of their happiness, by that selfsame thing will the wicked also perceive the suffering of their torment; (that is) by the power capable of receiving pleasure, which is the intelligence. Hence it is right for us to be certain that intelligence will not be taken

[II. 2.]

¹ In the Oxford MS. chap. lx, fol. 205 b.

away from us, but it will receive the utmost purification and refinement. The glorious and good things of the world which is to come are not to be compared with those of this world; for if all the glorious and good things and delights of this world were given to us in the world which is to come, we should look upon them as hateful and abominable, and they would not be able to give us pleasure or to gladden us; and our nature by the blessedness of its immortality would be exalted above all their glory and desirability. And if all the torments and afflictions and troubles of this world were brought near to us in the world which is to come, the pain of them would make no impression upon our immortal and immutable nature. Hence the pleasure of that world is something beyond all comparison more glorious and excellent and exalted than those of this world; and the torment of yonder is likewise something beyond all comparison more severe and more bitter than any that is here.

It is also right for us to explain the quality of the light of the righteous. The light of the righteous is not of a natural origin like this elemental light (of ours), but some of the light of our Lord-whose splendour surpasses ten thousand suns -is diffused and shed upon them. [Lach saint shines in proportion to his purity, and holiness and refinement and sincerity, as the blessed Paul has said, 'One star surpasseth another in glory, so also is the resurrection of the dead 1.' And although all the saints will be happy in one kingdom, yet he who is near to the King or the Bridegroom will be separated from him whose place is at the end of the guest-chamber, even though his place be in the same chamber. So also with the sinners in Gehenna; their sentence will not be alike, for in proportion to the sin of each will be his torment. And as the light of the sun is not to be compared with the light of the moon, nor is the light of the moon like that of the stars, so also will the happiness of the righteous be, although the name and honour of righteousness be laid upon and spread over all of them. And as the light of our Lord's humanity will pass over all our limbs without distinction, and take the place of dress and ornament for us, so also with all our members shall we perceive the suffering and torment of Gehenna. The festal garments which our Lord has prepared for His saints, the children

¹ I Cor. xv. 41, 42.

of light, are impassibility; and the filthy garments which hinder us from entering into the spiritual bridal-chamber are the passions. In the new world there will be no distinctive names for ranks and conditions of human beings; and as every name and surname attributed to God and the angels had its origin from this world, and names for human beings were assigned and distributed by the government of this world, in the world of spiritual and intellectual natures there will be [as] neither names nor surnames among them, nor male nor female, nor slave nor free, nor child nor old man, nor Ethiopian nor Roman (Greek); but they will all rise in the one perfect form of a man thirty-three years of age, as our Lord rose from the dead. In the world to come there will be no companies or bands but two; the one of the angels and the righteous, who will mingle and form one Church, and the other of the devils and sinners in Gehenna.

CHAPTER LX1.

WHETHER MERCY WILL BE SHEWN TO SINNERS AND THE DEVILS IN GEHENNA, AFTER THEY HAVE BEEN TORMENTED AND SUF-FERED AND BEEN PUNISHED, OR NOT? AND IF MERCY IS TO BE SHEWN TO THEM, WHEN WILL IT BE?

SOME of the Fathers terrify us beyond our strength and throw us into despair; and their opinion is well adapted to the simple-minded and trangressors of the law. Others of them encourage us and bid us rely upon Divine mercy; and their opinions are suitable and adapted to the perfect and those of settled minds and the pious. In the 'Book of Memorials' it is thus written: 'This world is the world of repentance, but the world which is to come is the world of retribution. As in this world repentance saves until the last breath, so in the world to come justice exacts to the uttermost farthing. And as it is impossible to see here strict justice unmingled with mercy, so it is impossible to find there strict justice mingled with mercy.' [Man] Mâr Isaac says thus: 'Those who are to be scourged in Gehenna will be tortured with stripes of

¹ Some portions of this chapter have been translated by Assemânî, *Bibl. Orient.*, t. iii, pt. i, pp. 323-324. See also Schoenfelder's translation, pp. 99, 100. In the Oxford MS. chap. lxi, fol. 208 a.

love; they who feel that they have sinned against love will suffer harder and more severe pangs from love than the pain that springs from fear.' Again he says: 'The recompense of sinners will be this: the resurrection itself will be their recompense instead of the recompense of justice; and at the last He will clothe those bodies which have trodden down His laws with the glory of perfection. This act of grace to us after we have sinned is greater than that which, when we were not, brought our nature into being.' Again he says: 'In the world which is to come grace will be the judge and not justice.' Mâr Theodore the Expositor says: 'Those who have here chosen fair things will receive in the world to come the pleasure of good things with praises; but the wicked who have turned aside to evil things all their life, when they are become ordered in their minds by penalties and the fear that springs from them, and choose good things, and learn how much they have sinned by having persevered in evil things and not in good things, and by means of these things receive the knowledge of the highest doctrine of the fear of God, and become instructed to lay hold of it with a good will, will be deemed worthy of the happiness of the Divine liberality. For He would never have said, "Until thou payest the uttermost farthing," unless it had been possible for us to be freed from our sins through having atoned for them by paying the penalty; neither would He have said, "he shall be beaten with many stripes," or "he shall be beaten with few stripes," unless it were [that the penalties, being meted out according to the sins, should finally come to an end.' These things the Expositor has handed down in his books clearly and distinctly.

So also the blessed Diodorus, who says in the 'Book of the Dispensation':' 'A lasting reward, which is worthy of the justice of the Giver, is laid up for the good, in return for their labours; and torment for sinners, but not everlasting, that the immortality which is prepared for them may not be worthless. They must however be tormented for a short time, as they deserve, in proportion to the measure of their iniquity and wickedness, according to the amount of the wickedness of their deeds. This they will have to bear, that they suffer for a short time; but immortal and unending happiness is prepared for them. If it be then

¹ See Assemânî, Bibl. Orient., t. iii, pt. i, p. 29, and note 2.

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that the rewards of good deeds are as great (in proportion to them) as the times of the immortality which are prepared for them are longer than the times of the limited contests which take place in this world, the torments for many and great sins must be very much less than the greatness of mercy. So then it is not for the good only that the grace of the resurrection from the dead is intended, but also for the wicked; for the grace of God greatly honours the good, but chastises the wicked sparingly.'

Again he says: 'God pours out the wages of reward beyond the measure of the labours (wrought), and in the abundance of His goodness He lessens and diminishes the penalty of those [who are to be tormented, and in His mercy He shortens and reduces the length of the time. But even thus He does not punish the whole time according to (the length of) the time of folly, seeing that He requites them far less than they deserve, just as He does the good beyond the measure and period (of their deserts); for the reward is everlasting. It has not been revealed whether the goodness of God wishes to punish without ceasing the blameworthy who have been found guilty of evil deeds (or not), as we have already said before.

But if punishment is to be weighed out according to sin, not even so would punishment be endless. For as regards that which is said in the Gospel, 'These shall go away into everlasting punishment, but the righteous into life eternal';' this word 'eternal' (li-'alam) is not definite: for if it be not so, how did Peter say to our Lord, 'Thou shalt never wash my feet',' and yet He washed him? And of Babylon He said, 'No man shall dwell therein for ever and ever', and behold many generations dwell therein. In the 'Book of Memorials' he says: 'I hold what the most celebrated of the holy Fathers say, that He cuts off a little from much. The penalty of Gehenna is a man's mind; for the punishment

^{*} Reading Land for Land.

This sentence, from ho ho ho to be untranslatable as it now stands.

⁴ Matt. xxv. 46.

⁵ John xiii. 8.

⁶ Isa. xiii. 20.

there is of two kinds, that of the body and that of the mind. That of the body is perhaps in proportion to the degree of sin, and He lessens and diminishes its duration; but that of the mind is for ever, and the judgment is for ever.' But in the New Testament & alam is not without end. [see] To Him be glory and dominion and praise and exaltation and honour for ever and ever. Amen and Amen.

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xxvii	45	x _{:.} 5	37	xxi. 19 .	68	xvi. 19 . 10	o 1 Thes. iv. 15 134
XXX. 2I		xii. 9-24 .	_	xxii. i		T.1. "	2 Tim. iii. 8. 53
xxxi. 47 .	21	xxiv. 29 .	67	xxiii. 31 .	68	Luke ii. 1, 2. 7	9 iv 10 114
xxxvii		Judg. iii. 14.	67	xxiii. 36 .	68	iii. 23-38 . 7	3
xxxix	46	iii. 30	67	xxiv.8.		vi 11	_
xli		iv. 3	67	xxiv. 18 .	69		9 ix. 7 · · II
xlvi. 27	65	v. 31	67	I Chron. xxi.		xxiv. 34 . 9 xxiv. 36-49 9	9 ix. 11 11
I	46	vi. I	67	5	65		o 1 John ii. 19 114
		viii. 28 .		, , , ,	٠,	, AAIV. 30, 33 TO	iv. 18 3
Exod. i. 5 .	65	ix. 22	67	Job i	43	John v. 14 . 9	4
ii	47	ж. 2	67	xxxviii. 7.	12	xiii. 46 14	1 Rev. iv. 6, 8. 9

قد عظمت مكث الازمنة التي استلذت على الأزمنية المجاهدة المحدودة التي هاهنا عندنا في هذا الوجود. كذلك ايضا العذاب الذي يكون بدل لخطايا العظيمة الكثيرة جدا. تَجدها يسيرة واحقر مما تظن عند عظم الرحمة حتى ايضا لا تكون 4 القيامة محسوبة فقط. رحمة على الاخيار وحودهم يوم الانبعاث من الموتى. الأ وايضا من اجل لخطاة. لان رحمة الله تكرم الابرار والاخيار. وكذلك ايضا تشفق على الفجار عند عقابهم وقشرهم ♦ وايضا انا نقول عن عدل الله لانه اكثر يزيد الأجرة اكثر من اتعاب غاية الله. وكذلك ميراث رحمته ينقص ويقصر العذاب عن اوليُّك المعذبون. وايضا يقصر طول الحدود عنهم. وهذا اوعدة ببشارة رحمته ولا ايضا هكذا اعذب الى طول الدهور. كما كان طول زمان السيات. بل انقص من ما استحقد. فذلك يجازيهم الانتقام. وكما ان عداء يوم ميزانه زايد للحد دايم باتجار نعو الصديقين مع الصالحين أ والابرار والقديسين والتوابين ﴿ وكذلك لم يكشف لاحدا * كم هي الرحم التي استعادت انها تعذب المذمومات الصايرة من الخطاة فقط بلا فتوركماً سبقنا اخبرنا من المتقدم. لان ليسو هكذا فهو لازم انتقام ودينونه كمثل ما هو ثابت لازم نعيم الملكوت بغير زوال البته • فان كان ميزان العثرات " يتزن. فليس العذاب يكون " بلاً انتها 10. لان قال الانجيل المقدس ينطلقون اولايك الى عذاب الابد. والصالحين الى حياة الابد. فهذا الاسم الذي هو الابد ليسو محدودا بلا انتها 10. واذ لم هو مكذًا فكيف قال بطرس للسيد الى الابد لم تغسل لى رجلى. ولساعته عاد غسل لم رجلية. وقال في كتاب احد الانبيا اني الى ابد الابدين لا تعود بابل تعمر. وعادت عمرت وفيها عالم لا يعد. وقيل ايضا عن قديسين اناس مجاهدين. كان الأبد وجد لذاك يكون في عذاب الجحيم يسيرا من كثيرًا. فهذا تفسيرة لانه بمعنايين. اولها انه وثانيها عذابين 11. طبعي وعقلي. فاما كونه قال اعنى قدر جملة الخطا وزمانة. فسخة وقصرة ﴿ واما تفسير العقلَّى هذا الذي يثبت 12 اليا ولابد 18 فسمى من السيد حياة الابد وغنيمة الابد لان اسم الابد في الجديد، ليس لها انتهاه والمجد لله دايما وعلينا رحمته اليا الابد اين 13 م

¹ MS. مكت . ⁸ MS. ألكون . ⁸ MS. الازمة . ⁸ MS. المدمومات . ⁸ MS. العترات . ⁹ MS. المدمومات . ⁹ MS. العترات . ¹⁰ MS. بتبت . ¹² MS. عدبين . ¹³ So MS. Read الى الابدين and الى الابدين . ¹⁴ MS. النبذين . ¹⁵ MS. المدمومات . ¹⁵ MS. المدمومات . ¹⁶ MS. المدمومات . ¹⁸ MS. ¹⁸

عجايب بالغه ومريم القبطية كانت زانيه غاية الحد. فلما ندمت خرجت الى البرية عريانة ومكثت في تلك البرية تسعة واربعين سنة وصارت قديسة * وكما ان في هذا العالم توبع بهذه الاتعاب المشروحة الى حد النهاية وفيها توبع تخلص الى آخر نسمه. فذلك ايضا في العالم الجديد عقاب الى اخر فلس يطلبه العدل مناً. ان كسلنا عن عمل توبده وايضا كما لا يكون ماهنا عقابا عادل اذ لم يخالطه مزاج من راحه. فذلك فم في العالم الجديد ليسو عقابا الا ويخالطه راحه. لان مار اسحاق الفديس هذا كان اسقف مدينة نينوي فساح عربان في بريه خاليه اربعين سنة يرعا لخشيش. وكشف له الله امورا سماءية عقلية. وكتب كثير عن التوبة. وقال في بعض قوله. لأن الذين يعاقبون بعذاب الجحيم ويجلدون. هولا تلحق بهم عناية رحمه بالعذاب لانه قال تكون قياسة مدة المجالد التي تكون من الود هناك الى الذين كانوا يعرفون انهم اخطو هاهنا بمحبه. وهم خاجلون مرعوبين من ذلك العذاب المخيف هناك ، وايضا قال هذا القديس لان عذاب جزاي الخطاء هذا صار عوض مجازاة النقمة. فعند الانبعاث يوفيهم اياة. والأجساد التي داست وخالفت نواميس الله وشرايعه. فهو عند الاخير مجدا كامل يعنعهم اذا تأبوا. عند نسمه (sic) عظيمه هي رحمة لخالق لان من بعد ما اخطينا وهلكنا من لخياء عاد خلقنا خلقة ثانية ﴿ وايضا قال هذا القديس لان في العالم الجديد رحمة تكون ولا كثرة نقمه. وقال عالم اخر مفسر لان في عالم الجديد عن الذين اختاروا هاهنا حسنات مشكورة هولاً ياخذون عوضها نعيم لخيرات. والارديا والاشرار الذين مالوا اذا عادوا يعاقبوا منها ورتبوا بدلها خوف بعقولهم ويندموا على ما اذنبوا فيه. وبختاروا حسنات كي يستحقوا بارادة صالحه يتمسكون بها. هولا يوهلون شفاعه من رحمة الله. ليسو فقط قال انه حتى يدي الانسان اخر فلس. واذ لم هو مقتدر على كل شي 5 اذا انتقم عقوبة لخطايا من المذنبون. فلم كان قال بانجيلة ان ذاك الواحد عناب كثير. والاخر عناب يسير فلولا أن لهذا الأمر منتها واخرة فلم كان ذكرة من قبل هذه الجهتين ♦ فهذا قاله هذا المفسر علانيه ظاهرة، وقال مفسر اخر لان الأجرة الصالحة مهياة لاعمال للخير عوض اتعابهم مستحقين ذلك من احكام العدل المانم وعذاب الارديا ليسو دائم. كيما لا يكون لهم ذلك بغير انتفاع. لانهم غير فانيين بالعذاب المهيا لهم كيما يكونوا معاقبون دهر يسير كما استحقوة على قدر عمل نفاقهم. وعلى قدر جملة شرور خطاياهم. واما تلك التي وكر. لانهم يعذبون زمان يسير يحتملوا ذلك. كذلك نعيم غير فاني بلا انتها ثابت عندهم • فان كان

النهايم . MS. عايت . MS. يكن . MS. النهايم . MS. النهايم . MS. يكن . MS. يكن . MS. النهاية . MS. الثم

اوليه وحليتهم مثل رف حمام ام مثل النحل فرد حلية (sic) اي شكل. ليس تتغير صورة من صورة مثل ما نحن هاهنا. واحد اسود واخر اشقر. لان هذا العالم زرعنا فية بالغيار. نقوم هناك بالمجد. لا اسودا ولا ابيضا ولا شيخا ولا طفل صغير. ولا حرا ولا عبدا. ولا رومي ولا عبراني ولا يوناني. بل جميعهم بشكل واحد مثل الملايكة. ولا يكون هناك انثي ولا ذكر لان ليس يحتاجون الي نسل. ولا يكون احدا تصير واخر طويل ام واحد اعمي ام مقعد ام مفلوج. بل جميعهم قامة واحدة علي راي من هو ابن ثلثة وثلاثين سنة. كما انه قام ربنا من بين الاموات بقوة لاهوته. وليس يكون هناك صنوف ومجامع والسن بل تجدهم لغة واحدة عقيلة جنب الملايكة وجماعة وبيعة واحدة. وكذلك تجد في المجيم الخطية علي جنب الشياطين بعذاب واحد معًا ورحمة الرب علينا امين *

CHAPTER LXI,

According to the Oxford MS.

لان بعض القديسين تخوفنا خارج من طاقتنا. ويجعل فينا هذا قطع رجا. وفيهم من قد جعلة الي اهل قليلين المعرفة والأطفال بعقلهم. والذين هم متجاوزين عن الشريعة. هذا نافع لهولاي زايد جدا. واخرين من الأبا قد جعلوا تعزية وكثرة تقوي ومسند علي رحمة الأله. فهذا الذهن وانع لاهل الورع ليحفظ سرًا داخل عقولهم. والي اهل المجاهدة الروحانية. هذا كاين بهولا لان قد كتب تذكرة هكذا. لان هذا العالم سمي عالم التوبة والقرار بالخطايا. كما شرح ذلك يوحنا الصابغ قابًل لاوليك الهاتفين الي صبغتة. وطلب منهم اعتراف وتوبة واقرار بخطاياهم. واما العالم العتيد سمي عالم العقاب، فلما أن في هذا العالم يخلي الأنسان بالاعتراف بخطاياة وحمل القانون بما يفرضة علية الكاهن توبة. اعني صوم وسجود مطانوات وقطع الاطعمة. ومن شرب خمر وقطع زيت. صيام بالغ بخبز وما من عشية الي عشية. هذا يخلي لان اسقف واحدا جعلة بعض ملوك الكفر ذبع قدام الأوثان وعدها من كثرة ضعف البشرية من فزعة. وعند ذلك هرب الي البرية وتعرا وصار مع الوحوش زمان طوبل فلما فعل هذه التوبة تحنن الله علية وصارو عنه

¹ Rather الخطاء 1 Read الخطاء 1 Read الخطاء 1 Read الخطاء 1 Read الخطاء 1 MS. الغراء الغراء 1 الغراء 1 الغراء 1 MS. الغراء 1 الغراء 1

غير فاني وغير متغير لا يزوله شي 1 من الجمتين. لا من نعيم المالحين ولا من عذاب الطالحين. فتد اتضم العدل لانه شي اخر مجدا فضيل رفيع عالى من كل منظر. شبهة ذاك الذي لم يخطر على ذهن 2 كسلان من الذي ينظرها هأهنا البته. كما ان النعيم الذي هامنا كذلك العداب الذي هناك افضل من شكل شبه عذاب هاهناه وايضا ينبغى انا نفسر ما هو حال ذلك الضيا نعيم الصديقين اعلمك لان ما هو ذلك النور جوهرة من شي قمن هذه العناصر المنظورة بل ذاك يكون من نور اللاهوت⁵ خاصة ربنا. ينبسط ويفيض على الصديقين. الذي لو كان الف عاصر(sic) شموس من هذه المنظورة لم يكن لها قياس البته. وكل واحد من القديسين والصالحين والأبرار يضي منه على قدر قياسه وصفوه وطهارته وقداسته لان يستضي ٥ ذاك القديس كما يقول بولص الرسول على راي الكواكب تجدها نجمة افضل من نجمة بمجدها * كذلك ايضا حياة الراقدين آذا نهضوا من البعث. انهم يقوموا بالمجد. بل جميعهم في ملك واحد متنعمون. الا تجدهم مميزون اعنى الذي تنظره جنب الملك من الذي هو في اخر رتبه في العرس. وكذلك ايضا بهذا القياس تجد الخطاء في الجحيم. ليسو مساوة واحد من عقابهم. بل كل واحد على قدر زلاته يكون عنابه. وكما لم يقتاس نور الشمس مع ضو القمر بقياس واحد كذلك لم يقتاس معا نعيم الصالحين مع الكاملين والتوابين. وكما ان ضو القمر اشد من الكواكب. لانه ثلثه رتب كاملين وصالحين وتوابين. لانك تجد بعض التوابين قد حصل في الدرجة العليا مع الكاملين لاجل حدة وشقاة وتوبتة وايمانة واتضاعة. وكما ان نور الشمس البرناسوت وبنا وضياء يجوز بجميع الاعضا بلا تمييز 10. كذلك يكون 11 ضياء جايْز في جميع المذكورين. وهو يكون جمالهم وردا كسوتهم وهم في نعيم واحد وتصنيف ملك واحد * وكذلك عذاب الجحيم تحس فيها الخطأة بجميع اعضاها كيلا هو معد لاوليَّك الثلاثة رتب بنو11 النور. ليسو به مصايَّب اوجاع. لان ما يمنعنا الي دخول الملكوت 13 الروحاني غير الثياب 11 الوسخة بالزنا وسفك الدم والظلم. ومحبة الذهب . والفضة. هذة الاعراض والأوجاع اذا توسخنا فيها. ولم نطهرها بالاعتراف وتوبه 15 وحمل القانون وهي التي قال في الانجيل الذي جاز الى العرس وثيابة 10 وسخة مدنسة. ثم جعل الملائكة ربطوا يدية ورجلية ورماة خارج الى الظلمة القصوي 11 · واما من اشكال الله

Z

[.] القسوي .MS ¹⁷ MS وتيابًا MS.

CHAPTER LX,

According to the Oxford MS.

فينبغي انا نوضع عن عداب الخطاء كيف يتعذبوا. وان قلمًا انهم لم يتعذبوا فليسوا ثم عقاب الم عذاب للخطاة. هذا لم يمكن. فاذا لم يعذبوا ويعاقبوا الخطاة على قدر خطاياهم ولا الصالحين ايضا ياخذوا نعيم الخيرات بدل اتعابهم * قاما العذاب الذي يعذبوا فيه الخطاء بالجعيم. قال قديسين اذكيا بروح القدس ليس هو شبهه " مثل هذا الذي هاهنا. قشر ضرب عمى وقطع اوصال. ام ذبح ام كسر اعضا. ذاك العذاب شبه: الأكابة التي تمنى النفس وتهلكها حدة الندامة وشدة الاسف على الأمور القبيعة الوحشة وعلى لهبة نار الزنا وحب الرذايّل التي ارتبط بحبتها في مذا العالم . واما عن محسوس كونه فينا عند القيامة مثل رأي الشمس لانه لم يتكدر شعاعها ولا القمر ايضا حسن بياضه ولا الجوهرة من سقل ضياها. بل عن تحقیق انا نحس بقوة كامله بفكر ناطق علم روحانيا (sic) نعيمنا وعذاب عقابنا هناك بالجهتين. الابرار تعيمهم والخطاء جعيمهم * فاذا كان من حكم العدل لان القديسين والابرار والصديقين يحسوا التذاذهم ونعيمهم. كذلك ايضا تحس الخطاء في عذابهم وحدة عقابهم في القوة 5 القابلة اللذة التي ٤ هي التمييز ٥ واخر من هذا عنَّ تعقيق لم يفارقنا الذهن 7 والفطنة والنبه بل تكون 8 صافيين فهمين من كثرة لطفنا وخفته وذكاوته. ولم تشبه خيرات ذلك العالم بقياس خيرات هذا العالم الموجود هاهنا. لأن لم عطيت لنا جميع خيرات هذا العالم وملكة وماله الى الغاية ما يكون. لم نراها هناك في ذلك العالم الا شبة الرذالة و والنفاية المحقورة. وان طلبناها ثم نتنعم فيها فلم نجدها. لان جوهر عقلنا عظيم هو بغبطة لانة لم يموت ولا يغنا من جميع حسناته ونعيمها * وكذلك ايضا لم يزول ام يغنا جوهرنا هناك من عقابه وعذابه. ولم كان جميع خيرات هذا العالم وشهواته وجميع عذابه وشدايدة وشقاة فما هو الا حقيرا اذا قسناه في ذلك العالم العتيد 10. لان جوهر انفسنا

¹ Apparently a contraction for فليس هو The same form occurs several times subsequently.

3 MS. فليس هو MS. الثدادهم MS. الثدادهم MS. الكراء MS

المقالة اربعه واربعين بدل فيها لاي سبب كان نزول ربنا الى مصر ا

- خمسه واربعين يخبر فيها قصة قتل يوحنا اعنى قطع راسه ٠
- ستة واربعين يخبر فيها على حرب ابليس وامتّحانة لربنا لما استعمل الصوم *

 - سبعة وأربعين يخبر فيها على الفصح المقدّس *
 ثمانية واربعين يخبر فيها عن الأم السيّد يسوع المسيم *
 - تسعة واربعين يدل فيها عن يوسف الرامي الذي كان ختام لبيلاطس ◆
- [الخمسون] خبر يسير يدل كيف سلم السيد والدته القديسة مرت مريم ليوحنا أبن زبدى عند الصلب الي نرجع الي عند ابلت من بين الأموات ♦
- لخادية ولخمسون] وايضا خبر اخركيف جاز ربنا الله الكلمة الى السماوات ولم
- ثانية وخمسين تخبر كيف كان حلول روح الله القادر المساوي العقل والنطق
- ثلثة وخمسين يوضع فيها علي بشارة الرسل والبلد الذي يخص كل واحد منهم ايما هو ف ويوضع دفنهم باي حال انتقل من العالم بركاتهم علينا امين ﴿ وايضا نكتب اسما الرسل واحد بعد واحد كلمن هو بدرجته موصوف كما ذكرهم متى الانجيلي الرسول مقدمهم ٥
- اربعة وخمسين يدل فيها عن تغيير الممالك من واحد كتاب كتاب اسمه اسمه (sic) مثاداوس اسقف رومية♦
 - خمسة وخمسين تدل على ياجوج وماجوج المسجونين بالجربياده
 - -- ستة وخمسين يدل فيها على مجى الاعور الدجّال ابن الهلاك ٠
- سبعة وخمسين ايضاح يسير باختصار على خروج النفس من الجسد بسلام ربنا امین ♦
 - ثمانية وخمسين خبر يسيريدل على انبعاث القيامة جميع ٠
 - تسعة وخمسين تخبر على ايما شكل منظر البشريوم القيامة »
- ستون يخبر فيها على نعيم الصالحين وعلى عذاب ألخاطيين وايما هو شكل سياسته وايمًا نكتب قصة يسيرة أن كان يلعق الخطاة رحمة بالجحيم ام لا من بعد انهم يعذبون وتمض فيهم العقاب. ويقبلوا تلك العقوبة وان کان يدرکهم رحمه متى يکون ٠

[.] بالجربا . MS نهدها . Syr. المجرب ، MS المجربا . 1 So the MS.; perhaps البعث.

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المقالة التاسعة عشر يدل فيها على خروج ادم وحوا (sic) +

    عشرون يخبر فيها عن كور الحداد والقردحة »

    ─ احد وعشرون يدل¹ فيها صفة نوح والطوفان ♦

                     - الاثنين وعشرين يدل فيها عن ملكيزدق ابن مالك ·
— الثالثة وعشرون يوضر فيها نسبة اولاد سام وروسا اجيالهم سبعة وعشرين
                                                         جيل ٥
                           - الرابعة والعشرون يوضع فيها اجيال اولاد حام ٠

    الخامسة والعشرون يدل فيها على قبايل يافث *

                                                   — السادسة والعشرون ♦
                                 - السابعة والعشرون نرجع ايما الى قدام ♦
                         - الثامنة والعشرون يخبر فيها عن ابينا ابراهيم ٠
                       - التاسعة والعشرون يوضع فيها اخبار ايوب الصديق ♦
                 — الثلاثين يدل فيها لما بارك اسحاق ليعقوب وترك عيسوا «
                                                         → احد وثلثين ♦

    ─ الاثنین وثلثین یدل فیها اخبار موسی وبنی اسراییل ٠

    ─ الثالثة وثلثون يوضم فيها العصاة التي كانت مع موسى ♦

                                                        — اربعة وثلثون ♦

    خمسة وثلثون فيها خبر قضاة بني اسرائيل وملوكهم باختصار يسيره

       - السادسة وثلثون يخبر فيها كيف كان انتقال الانبيا من هذا العالم ·

    − سبعة وثلثين تدل على نسبة سيّدنا يسوع المسيم •

- ثمانية وثلثين بدل فيها على بشارة جبرايل الملاق الى يواقيم وحنه بالقديسة
            الطاهرة مرت مريم الم ربّنا والاهنا وسيّدنا يسوع المسيم ٠
 — تسعة وثلثين بشارة جمرايل الملاك الى العذرى الطاهرة مرت مريم القدّيسة »
                            - الاربعين يدل فيها على ميلاد ربنا الشريف ♦
- احد واربعین یدل فیها عن ما سبق دلیله من واحد عالم اسمه زردوشات
                                        وقيل عند أن أسمد بروخ ٥

    اثنين واربعين تدل عن ظهور النجم وعن الميلاد الشريف ◆

            - ثلاثة واربعين بخبر فيها على مجى ملوك الفرس الى بيت لحم ٠
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¹ MS. تدل ² MS. منور ³ MS. الثمانيَّة MS. الثمانيَّة MS. الثمانيّة MS. التمانيّة التمانيّة MS. التمانيّة التمانيّة التمانيّة التمانيّة التمانية التما

THE HEADINGS OF THE CHAPTERS.

EXTRACTED FROM THE OXFORD MS.

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المقالة الثانية بدل على فكر الله الازليّ على خلقة كون الدنيا ٠
   - الثالثة تفسير يبين فيه 1 كون السبع طبايع بهدو لطيف غير مدروك 0 ٠
                        - الرابعة بدل فيها * خلقة الارض والما والهوا * والنار *
                                   - الخامسة يدل فيها على تكوين السما ٠
   - السادسة يدل فيها عن مراتب الملائكة انها تسع تجمات اعنى درجات ٠
                                       - السابعة يخبر فيها دليل الظلمة ٠
                                       -- الثامنة يدل فيها النور اي الضو♦
                                        — التاسعة بدل فيها خلقة الجلد ♦
    — العاشرة يدل فيها كيف كان خلقة الاشجار والنبات ونظام المحور والانهار •
                            - الحادي عشر" تغبر عن خلقة كون ميا النجوم ·
- الثانية عشر بخبر فيها كيف خلقت فيها الاسماك والديابات والتنانين "
                                   والطيور الذين في الما وبرا الما ٥

    ─ الثالثة عشر تدل على خلقة الوحوش ¹¹ والبهايم ♦

- الرابعة عشر يمف بنها كيف جبل الله تبارك وتعالى اسمه لابينا" ادم في
                      يوم الجمعة بعينها التي تقدم ذكرها في الأول ٠
                                  - الخامسة عشر يدل فيها عن خلقة حوا ٠
                        -- السادسة عشر يخبر فيها عن خلقة كون الفردوس *

    السابعة عشر لاجل خطية ادم وسببها ♦

    الثامنة عشر يدل فيها عن خروج ادم وحوا من الجنه ﴿
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¹ M8. علي المحال المعال المع

الثاني والاربعون. في صوم سيدنا وجهادة 1 مع الشيطان ٥ الثالث والاربعون. في قصع سيدنا ٥ الرابع والاربعون. في الام سيدنا ٥ الخامس والاربعون. في قيامة سيدنا ٥ السادس والأربعون. في صعود سيدناه السابع والاربعون. في نزول روح القدس على السليحية في العلية 4 الثامن والأربعون. في تلماذ السليعية وفي مواضع كل واحد واحد منهم وفي ووتهم ٠ التاسع والأربعون. أسامي السليحيين وأحد بعد واحده الخمسون. في نكت مغار الذين تزوجوا من السليحيين ٠ لحادي والخمسون. اسامى الجثالقة المشرقيين خلفا السليحيين ٠ الثاني ولخمسون. اسامي الملوك الذين 10 ملكوا في العالم من الطوفان والي الان 11 م الثالث والخمسون. في آخر الزمان 2 واختلاف الممالك من كتاب مثاديوس 13 اسقف روميد ♦ الرابع والخمسون. في ياجوج وماجوج المحبوسين في الشمال ٠ للخامس وللخمسون. في مجي الدجال ابن الهلال ٠ السادس والخمسون. في الموت وانفصال النفس من الجسد 14 م السابع ولَلْمسون . في النشور والقيامة 11 الكليد وانتها عالم الاسطقسات وابتدا 16 عالم الثامن والخمسون. في كيفية القيامة وباي زي يقومون الناس يوم القيامة * التاسع والخمسون. في نعيم الابرار وعذَّابٌ الخَطَاة كَيفٌ يكون مُنَّاك ﴿ الستون. في رحمة الله تعالى هل تدركهم الخطاة بعد اخذ القصاص منهم وبالمهم

وقصارتهم ام لا وان ادركتهم فمتى تدركهم ٠

. وبدو Mt fol. 136 a, وقيامة At fol. 139 a, قوتيامة . 16 Ibid., وبدو

الثامن عشر. في اتصال ادم بحوا 1 م التاسع عشر. في ظهور منعة الحدادة ٥ العشرون، في نوح والطوفان 8 م الحادي والعشرون. في ملكزديق ٥٠٠ الثاني والعشرون. في اولاد نوح من ثلث بنين اثني وسبعون قبيله وه الثالث والعشرون. في النسبة من عهد الطوفان الى الأن من الرابع والعشرون. في القصر ٢٠٠٠ الخامس والعشرون. في ابراهيم ٥ السادس والعشرون. في تجربة ايوب ٠ السابع والعشرون. في بركة اسحاق ليعقوب ♦ الثامن والعشرون. في يوسف ٥ التاسع والعشرون. في موسى وبني اسرايل°♦ الثلثون. في عصاة موسى ٠ لحادي والثلثون. في ايشوع ابن نون وفي مدبري وملوك بني اسرايال ٠٠ الثانى والثلثون، في موت الأنبيا وكيف ماتوا ودفنوا 10 م الثالث والثلثون. في تدبيرات الله الجارية في الحديثة وفي قبايل المسيم "٠٠ الرابع والثلثون. في بشارة الملاك الى يوناخير1 بمريم ♦ َ الخامس والثلثون. في بشارة جبرايل لريم احبل سيدنا ٠ السادس والثلثون. في ولادة سيدنا بالجسد ٠ السابع والثلثون. في نبوة زارادوشت الذي هو باروخ الكاتب18 ٠ الثامن والثلثون. في الكوكب الذي ظهر في المشرق في يوم ولادة سيدنا ٠ التاسع والثلثون. في مجي المجوس من فارس ٠ الاربعون. في نزول سيدنا الى مصره لحادي والاربعون. في يوحنا المعمداني 14 وفي عماد سيدنا ١٠

 $^{^{1}}$ At fol. 23 0 , اجتماع ادم مع حوا 1 At fol. 30 ماكيزداق. 1 At fol. 30 ماكيزداق. ⁸ At fol. 26 b, ² At fol. 26 a, ظهور الة. قى نسل نوحا At fol. 32 a, merely. .وفي الطوفان النسبة التي من الطوفان والينا ,At fol. 34 6 في بنيان البرج وتقسم ,At fol. 36 a . وفي بني أسراييل At fol. 44 a, الالسن. وقى سنين المدبرين ,At fol. 66 6 والملوك من بني اسراييل باختصار .وَكَيف دفنوا كلّ واحد منهم ،At fol. 70 م أنى قبايُلَ المسيعية At fol. 74 b, merely ... ¹² At fol. 78 a, ليوناخير. ¹⁸ At fol. 84 b, . نبوة زارادوشت على سيدنا merely 14 At fol. 93 a, المعمدان. From the Syr. . حَصْرُ ا = غِماد ; صَحَصْرُ لل

وفية تفاهة. فدعة لغيرك. وربما غيرك يستفيد منة ويصلح لة. والذي هو حلو وبحلي حنك خاطرك. تقوت أمنة وشبع جوعك. وان كان قليل ولا يكفيك. البحث عن الأصل واطلب هناك تمامة وكمالة. وتتمم حاجتك. واعلم ايها الأخ ان في كل موضع فية المحبة للقيقية. فليس هناك فزعة. وفي موضع الأنبساط ليس فية حذر. ولولا انتكالنا علي محبتك التي ما فيها دنس. ما كنا نهجم ولا نتخطا علي الأشيا التي هي اعلى من قدر ضعف معرفتنا فقد قال بعض العلما اذا وجدت عسلا فكل بلقدار. ليًلا تشبع منة وتادية بالقيّ. يعني لا تبحث عن الأمور الألهية الأسمال المقدة والمناهدة المحلة المحتوية المحلة المحتوية المحتوية

ذكر الفصول التي في هذا الكتاب ٠ راس الأول. في ازلية ارادة الله تعام في خلقة البرايا في القدم « الثاني، في خلقة السبعة جواهر بالصمت ٥ الثالث. في الأرض والما والهوا والناره الرابع. في السما . لخامس. في الملايك: السادس. في الظلمة ٥ السابع. في النور السا10 6 6 الثامن. في " الرقيع ٠ التاسع. في خلقة الأشجار والنبات وخلقة الابحار¹² والانهر • العاشر. في خلقة الانوار٠ لحادي عشر. في خلفة التنانين والسمك والطير ودبيب الما 13 ♦ الثاني عشر. في خلقة للحيوانات والدواب ٠ الثالث عشر في جبلة 14 ادم ٠ الرابع عشر في تصوير 15 حوا ٥ الخامس عشر. في الفردوس ٠ السادس عشر. في خطية ادم ٥ السابع عشر. في خروج ادم وحوا من الفردوس ♦

¹ MS. تقوة . ² MS. وانكان . ³ Apparently for التكالنا . ⁴ Conjug. V. from . منطو . ⁵ For علي . ⁶ At fol. 6 a, م. ⁷ At fol. 8 a, خطو . ⁸ At fol. 8 b, الساطع . ¹⁰ Perhaps الساطع . ¹⁰ At fol. 13 a, المجار . ¹¹ At fol. 13 b, خلقة النور المنبثق . ¹² At fol. 16 a, والطيور والدبيب . ¹³ At fol. 16 a, والطيور والدبيب . ¹⁴ At fol. 16 b, خلقة . ¹⁵ At fol. 17 a bis, تخلقه . ¹⁶ At fol. 16 a.

الينا. وهمتك في خدمتنا. التي 1 بالمعبة الحاذقة والاتضاع المسيعي كملتها. وقد كان في وقت وقت. يحدث لنا مجمعا حقائي على اشيا اشيا صنعها الله في تدابيرة في هذا العالم الاسطقصات والذي و مرمع أن يصنعه في عالم النور. ومن أجل الالم الموساوي. الذي هي لدغة اللسان قد امتحنا. وما كنا نقدر ولا نستطيع لتعريفات الفضائل المفيدة الذي كنت تسال معفنا كما يجب. وبهذه العلَّة كنا نمتنع من المفاوضة المفيدة من الكتب المقدسة. فلما اراد الله وقسم لنا بفراق بعضنا بعض. وظهرت فينا علامة الشيخوخ، التي هي رسول الموت. ودخلنا في السنين وشخنا. راينا أن بلسان القلم وشغاه و المداد نعرفك باختصار جميع تدابير الله في العالمين. وقد جمعنا ولقطنا من فردوس الكتب الالهية. ومن كلَّام الابا الملافنة والعلما. اخبار وفصول على الكل. ووضعنا اساس بنياننا على ابتدا خلقة هذا العالم المحسوس. وجعلنا الانتها عالم الجديد. وسمينا هذا الكتاب كتاب النعلة. لانه ملقط من ازهار الناموسين. ومن انوار الكتب المقدسة. قد جمعنا ووضعنا فيه لفايّدتك. وكما أن النحلة للقيرة باجنحة شفافة. تطير وتزقط على أنواع الازهار المختلفة الالوان. وعلي الانوار المختلفة الرائحة. وتلقط من جميعهم مواد يصلح ويليق لعمل صنعتها. فاول ما تجمع مواد من الازهار وتحمل على افخاذها وتجيب للسكنها. وتجعله اساسا لبنيانها في عمل الشمع. وحينيُّذ تلقُّط بفمها من الطل السماءي. الذي على ازهار نيسن. وتاتي وتنفخ في تلك البيوت وتصنع الشهد والعسل. لاستعمال الناس ولقوتها ايضا. هكذا ونعن الضعفا فسلنا من جبال كتب العتيقة فسل 10 الكلام المجسم ووضعناه هاهنا كالاساس لبنيان الناموس الروحاني. وكما ان النحلة تحمل مادة الشمع على افخاذها من اجل تفاهتها وعدم طعمها. ولمادة العسل تجيب بفمها لاجل حلاوة طعمها وعذوبتها. هكذا نعن وضعنا الناموس المجسم موضع الاساس والارض. والناموس الروحاني موضع المظلة والسما لبنيان برج الروحاني. وكما أن الوراز11 والبستاني الشاطر يدور في البساتين 1 ويبعث على اجود الأنواع والفاكه. وياخذ منهم اغصان وغروس ويغرس في ارضه. هكذا وايضا نعن دخلنا في فردوس الكتب وفسخنا منهم فسوخ 13 وقضبان. وغرسنا في ارض كتابنا هذا لَفايُدتك ولراحتك. وانت ايها الأخ حيث تتفرج بين هذه الغروس. الذي تبصر منهم انه لا يصلم له

¹ I have added this word. .الذي .MS ° 3 A vulgar form for الثغة. See ق Plural of ملفان Plural of . Dozy's Supplément. 4 MS. أوشفاء . . البيوا .MS . هُمُّل الله here = مُسَلَّل الهُ 11 Perhaps for الوّرّاد, literally rose-18 I.e. cuttings, from مُعُن = فَسَخ . gardener. البستاتين .MS البستاتين . Y [II. 2.]

يغرسها في ارضة. وهكذا نحن دخلنا الي بساتين الكتب. وفسخنا ألنا منها تفبان خلف وسراغيف، وغرسناهم في ارض ورق كتابنا هذا تعزية ومنفعة وفرجة عقلية لكل واتفاً على نظرها و وانت ايّها للبيب عند ما تجعل عقلك يتفرج بين هذه الغروس الوسط وراء المنظورة، وتظن انها ولاش حقيرة، اتركة لغيرك والتي تجدها حلوة لذيذة كي تغذوا فيها ذهنك وتشبع نفسك مجاعتها. وتروي عطشها اذكرناه فان رايت انها قصيرة ولم هي كفوّا انها تقنع، فتامل جدا من اين هي نسبة اصلها الحبة للقانية، فليس عندك هناك خوف من مكروة، والبلدة التي لك فيها ذلة المحبة للقانية، فليس عندك هناك خوف من مكروة، والبلدة التي لك فيها ذلة ابعدت الفزع وسكن فيك الأمن و ولولا نحن متوكلين اعلي محبتك الغير مالوفة. لم كنا جسرنا على تصويرها، لم نهجم علي الأمور العالية على قدرنا وطفولية معرفتنا، لانة قيل لبعض الأذكيا اذا وجدت عسل ابناع المنه على قدر حاجتك، ميريدان المادق، والمجد لربنا وسيّدنا يسوع المسيح وعلينا رحمتة امين والمجدن والمجدن والمين والمين والمين والمين والمهن والمين والمسيح والمينا وحمتة امين والمجدن والمهن والمين والمسيح وعلينا وحمتة امين والمجدن والمحدن والمحدن والمسيح والمينا وحمتة امين والمهن و

CHAPTER I,

According to the Munich MS.

على قوة سيدنا يسوع المسيح نبتدي ونكتب كتاب مقطوف الذي يدعي كتاب النعلة. تاليف صفي الله مار شليمون مطران الفراة وميشان. الذي هي البصرة. يا رب ساعدنى برحمتك امين ٠

في الأول مبدا الكلام ٠

لم يمكن للابنا حتى يضعوا بضايع للابا. الا الابنا الروحانيين. كما قال المغبوط فولوس. لكن ضرورة المحبة الزمتنا ان نوفيك. يا ايها الاخ لحبيب وعكازة شيخوخيتنا صفي الله مار نرسي 1 اسقف كونيشابور وبيت وزيق. نذكر الان اجتهادك

الغيرك . " MS. البعدة . " MS. البعدة . " MS. الغيرك . " MS. الغيرك . " MS. البعدة . " MS. الغيرك . " MS. الغيرك . " MS. الغيرك . " MS. البعدة . " MS. الغيرك . " " MS. الغيرك . " MS. الغ

العالم هذا لخاضر ومهما! هو مزمع انه يفعله ايضا بالعالم لجديد. ولاجل تقلُّ لساني من اوجاع الجسد كما جرب موسى النبي تقل السانع، فلم نقدر تخبرك من الامور النافعة شهوتك الروحانيَّة. ولاجل هذا السبب تعوقنا عن مامول سوالك من احاديت الكتب الروحانية النافعة • فلما شا الله عند ما افترقت من عندي اشار الى مشور الكبرا. اذ هي رسول الموت. وشخت وقدمت في السن. في خاطري لان اجعل لى لسان من قلم قصب. واجعل لى شفاه من حبر الدواء. واكتب اليك باختصار يسع ابويتك الطاهرة من اجل تدبير وبنا في حكمة عدلة ورحمته بالجهتين. واني صرت اجني على راي النعلة. واجتهد بجميع الزهور النوعية من بستان الكتب الروحانية. ومن قصلة الابا المعلمين اخبار وقسامًا على هذا جميعه. واني جعلت قاعدة البنيان في مبتدا 10 تكوين خلقة هذا العالم لخاصر تم 11 رجعنا ايفًا الي خلقة العالم الجديدة وسمينا كتابناً هذا لعلة. لأن راي النَّعلا لجعُّله 22 الباري مكمة. لانها تجنى من الزهور حاجة مالوفها * وكذلك جعلنا من زهور الكتب المقدسة العتيقة والحديثة. اجنى منها منافع موضوعة هاهنا. وكما ان النحلة ضعيفة ولها اجنعة لطيفة تجعل تطير وتنزل بحلولها على الزهور المختلفة الالوان. وعلى زمورًا مختلفة الروايُح. وتجعل تختار وتجني لها الة من الجميع مهما " تستعمله بحكمة فعلها ذلك. لانها اول باول تجمع مهما تكون فيه السَّمع قاعدة القرص ٠ وبعد ذلك تجمع بفمها من الندا14 النازل من السما على كافة الزهور بايام شهر نيسان. وتوعيد في اولايًا للباب، وتكملها شهده ملان عسل. ثم تصير غذا 18 لاستعمال البشر. او لها طعام خاص. وكذلك نعن الاحقار قطعنا من جبل ألكتب العتيقة التوراة والانبيا الواح محسوسة متل 10 موسى النبي. وجعلناها قاعدة البنيان سنة الناموسُ الروحاني ♦ وكما ان النعلة تعملِ الق¹⁷ الشمع على افخاذها الله انه خاثر 10 كثيف تقيل 80. واما العسل لاجل انه كريم لطيف خاصي تحمله بفمها لاجل كرام " حلاوته. وكذلك ايضا نحن وضعنا ناموس جسماني قاعده كثيفه ارضيه. وناموس روحاني مكان لطيف قاعدة روحانية. وكمثل رب البحتان الغارس للحادق على يدور على اهل البساتين يستدل على انواع خاصة الفواكة لليدة ويقطع له منها عُصونً

¹ MS. Les Legues. ذخيرة for دخيرة, as above, ثقل for دخيرة. احادیث For ا • MS. الخبر) الحجم العام . ، باختصر .MS اشا .MS ه شفاة . MS. 11 For ثم. " **لأبير MS. تذبير** • MS. نطلة . مبتذا .MS مبتذا 19 Read Lee? مدومدا .MS ¹³ غدا .MS اغد. النذا .MS ¹⁴ مثل For مثل. 17 MS. 0.2%. . فخاذما .MS ¹⁸ .خاتر .MS قار . ثقيل For ™ ? كرم Read كرم .يستذل .MS 🕿 . الحاذق For

ه كتاب النحلة ه

CHAPTER I.

According to the Oxford MS.

بسم الآب والابن والروح القدس الآلة الواحد له المجد والشكر دايما امين به بارشادة. وعنايتة. نبتدي ونكتب مقالات لازمة تحتاج اليها الأذكيا، كي نصد بها كثيرين الفضول، وقد يسمًا هذا الكتاب لجمع من الكتب المعروفة بالبيعة المقدسة العتيقة والحديثة. ويقال ايضا انه علي راي النحلة التي تجمع من الزهور الدنج علي جسم المخاذها. لتعمر لها بيت وهو قاعدة بدو البناينة قال بولص لسان العطر ورسول الرب يسوع المسيع. لم يلزم الابن كي يدّخر دخيرة لابية. بل يلزم الاب واضع المجود لابنة وكان واضع لهذة الامور المقدسة الاب القديس سليمان مطران الفراة. من كان سوالة بعض الأخوة من نظارية أن اسقف كوشبر آ بلد وزيق اسمة نرسي. صلاتهما وبركاتهما تشملنا اجمعين ولاولاد البيعة المقدسة بني المعمودية الطاهرة امين امين اين وامين به

اول مقاله تسمًّا مقدّمة الكتاب بسلام ربنا امين ٠

من اجل الحبّ العامي الي جميع القدّيسين الحافظين وصايا ربّنا ايسوع المسيح الروحانيّين يضطرناكي نساويهم الاجرة بما تلفظة حقارتنا. كذلك نجازيك تعبك ايّها الاخ الخبيب نرسى، مسند ضعف شيوختنا. عفيف الله السيّد الاب اسقف كوشبر، واننا ذكرنا همّة محبتك وحرصك علي خدمة ضعفنا. مضافة الي تواضع الرب يسوع المسيح، فانت ايضا كملته واذا كنت يا ابي لاجل محبتك الروحانيّة بعلت تسالني في اوقات عند اجتماعنا الروحاني من اجل اخبارًا. وصرت تفحص عنه وتضرع الي الغاية. مقالة، كيف خلق الباري تعالى ذكرة وتبارك اسمه عناصر

EXTRACTS FROM THE ARABIC VERSIONS

OF THE

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The socut onours contain of original of the color of the

علم لحدمات حدين مملص دمد مدن مادم علم بدلموني بدلموني بدلوني علم علم علم علم علم علم علم علم مملك بدونه مادم م

rezbien. olioliz redux des okaix exiuelobo. त्या क्षेत्र त्या प्रत कारंज त्या क्षेत्र त्या क्षेत्र त्या المعدله مع الحد على حربة مع معنى منه منهم منه عند المهم. غير ملى دريه للته ملن من بدل مديد مديد مدير مدر אשלהו שלמשלה סשורו גלן זין גל והיצר השפחלה annohors representation of the contraction حصقها المعلم وم مده فوهم المحزير للم لمن هام علم אישים בבא גאשה מינא פולבוא האשה מינאי حمامه مامد حاء مدعم ماءم مديم عملم شه المعسف فر بيغ المحدث حمديد المعادد المادل المادل ما ملعاء منه محمد علعاء منتا معتم ماعاء ملعام له حمسعت شهه. مديم لم. مدم محة علمه لحني. لعلم لم معيد منه لم قريلم. معيد له. معد دول محز. ولعلم حلحم لك يعدة دي مرد ، وهم حدةم دي دي دي المحكم. حر دادح وهد والمحتمد المحترب المعترب في المحترب المحترب المحترب في المحترب ال تبسه مح محقمه مدتعه دفعه لله ملك مع محمم دنع المحدد مده احسه المحلد المان شمه المحرا حمد محدث محز حديد شه من دحدت لحمل محدمه المسلمان واحده وغد وخرز. خه المراجع الملح والمراجع المراجع والمراجع والمراع الملع عمل «والمرابع المرابع المرابع المرابع المربع المربع

¹ MS. aaal. ¹ MS. e? habers?. ³ Should we not read #? #?

حجعس صعم دنعه لعبه سلقه. لسنه حفدلم شوه Kines plek such Klio oktion plo Kalar בבלבסקנ. מאב לבבוא הבהסוסש הכים בבלבסקנים אלים مخذ بمرزم حموسه الله قوه للقم سلو معليقهم «وريعه لك المعاملة والمعاملة المعاملة مهمهمي ساع عنهم ساء عصل مصه ساء سيد محلحه لسوم. مله والموم معموس احتا ملك محمد تعفع لعمل معتميم ومنامع محميد عصميد ومعمله والمعالم وموحة بيسون فر فر لمن وسعور ملك احديم مخلم لنه. حممحه دم ولام حمده مولم مولم مخلور مخطور معام معدل مدين مدين المعام ال باعتراعة مهمهمي مداء مدن بسبنه عده محم بداء بحد باعتماده لمامع مر اقله مر مراقع مراقع من مراقع من المراقع المرا جم وسلف سلقه نهد معتد معتد معدد ما الماد ماده ومعنم حيا لك هوم حلل لحدم داسه لهماسعت لمستملم ومد در در منه متهم محلم مد حللمص ومنع، بُسمه في بهامه المتعام المتعام المتعاملة حسمة عن سفهم الم المراجع المستحار مهود المخزر المهم ما المحام المام المام المعام ال وسامنه والمراجعة معامة المراجعة المعمر داعة المامة

¹ A وسكمو؛ B ends with this word. اعدو؛ A وحدو؛ Vat. MS. بدأو. وسماعه؛ Vat. MS. وي التهام.

MS. Ow. So Vat. MS. Vat. MS. Vat. MS.

סבי, אתשתם אלי שנא. בלעונה וכלשוא. בעניא שהי לשמב בש יששבו הבתוחה אל בשולה הכן אהוא הכן هوزع حصيولهم وهو بوسح فزد لصفي. ملعكة شدف Tras L unidado, do eniga abena traingles effer لهذر أحك شر عصدت للحواكم وحاة وبمعطر حر شر وحد لم صويني ممل للمومير لصمه محمد محفز حملت وعلمة Liebby act in the open series on what حفِعمى محذ وحلحه العر وحماء عملم ورحم المر العودماء حمر مولقه حفدلم دوهمه المقلمة. دعه ام الملم «دولهن سنسه في لمه دينه ميلليه. در «دهم دونهم هدسالهم وحديمن حمالحمس ودوسيمن مرفير عودهم. هناهم وحديم سله وحقيعهم شحصيه ملم صهم حلقهما. ٥٠٥ محفِدل حد هام معلم ومعلم المعلم ا محمونية والمعاملة المعاملة ال بعصمه ملصمه. لم ين حدمة منذ هم حدمه بسخاعة محمد المالمة محرح محامله المراسم منفعد الملمة سلقه. قاحد حصر دنعه دفية حدمن. مله لمود المحدة شوم والماد محلقه منامه منامه ماماد ومقامه ماماد والماد والماد مراماد ماماد مام

² A لدغامه وحه؛. ¹ A omits محمد . B co. 4 A omits 120 ه و العمداع B ع ⁶ The Vatican MS. (Assemânî, Bib. Or., and has aland. ⁷ B Vat. MS. احمعتار. t. iii, pt. i, p. 323) omits 2. . در محمم B ه • Vat. MS. رومیدن. ¹⁰ B مفحکع. 13 A Jao. 13 B panas. 14 B Joa Jó. الله B omits والم [II. 2.] X

حدیق دیموشه هنام لم ماه هم سلم. واحدم لم دوهم هدنی و واحدی دهدی المحت و معدنی و واحدی المحت المحت

All. A omits exais. B haro life. B eardant.
A conic. Albank on harm what er harm llank er harm
A many en; B omits boss. A omits harm.

مخلد بحسم لزحه عضعير. معل سم حم ممتعه لعمة تعبدته سد : معديه معينه معديه دهن عهم دعجة لموسم همله ومعدم ولم مر معدم ومنهز بهه حديد صدي صد سُأُو حديد مد مد مديد مديد دسته حلموله حاف معدم مام عنه تفاعد لحلم مه لسفنه. حر مسه ، به مامنه به دوله دسته مدنه هدده. סאבן כמ בג כמ בבעלא נמסא מדבמ. מבנא אפ עליא والمراعد الم عيم لاز والمنافي والمدال الم المدالين لعول سلمه عد عوسه. مصحب الم حمد مهنيم بوهات معديم ليهمزه معمرته ملم فشع يهمزه معمرتم ליבשלם י אשב שאל הצואה השמבה של הנשם הלשמבה לי हाहत्वक्रीय र्य कार्य १०६६००. कार्याय हार्क्काय प्रभारतिक وحن حفة حملهن موتحم ولم عمنه مهم لم سلم لاميامة مواجعة عد مداعه المهام معامده حملصف هدهم بخولعيم دهف د بشمه دم دهعمومهم تزليد حني لعة عمص, حتر بهجة الله سعفعه المماحة. ستهم وم بهجم مخلم لم حم والحمل لحمنه ومسم سته المقاعدة الم المقاعد المقاعد المعالم الاقاعد المامك المامكة المام ومنفظم منعني له حملهم سرهم ومدوره ودور وعل مرام معل محامد عوزمه مر علمه مرام عوده. وحا حددزومه دحمه برعه حديه مهمواهم محديثه مراعه ، مر المام ، محمله محلك ، محمله ما المام الم

¹ B C omit ماممرهه. 2 A omits محل 3 A وفاسعه. 4 B إلدا وهو المعمود مارسه مامه وفاسعه مارسه وفاسعه مارسه وفاسعه وفاسعه

eugen out eineron. Nels jui els isson mous هم حصحه. مهم دلم و بدعد عدد دخون بهده معمونه حره الله. وحذ كسلام حعودن ملى جذ كعس احسان ود المرام معرف معرب ومرام والمرام والم والمرام والمرام والمرام والمرام والمرام والمرام والمرام والمرام والمرام حديم حده حدم «انجز المناها معدم هدم حديم حدة المناهام ال «دوهدهور ده ده ده خزیم مه سلته دسته معويمهفي. حيم سلم حفحلت مسيت مي، قور هزفعوهم. erlia risa rist. The educate en esosable. مولك ممليمهم ملغهم حفدكم حدادهم عدبتهم المحامة المنه محلحه المحامة لمحلحه عنه حلل محلمه عصبته مرتبه منتهم، وعلمه منتهم حرامة عصبة لم حطحه دعامد. مهم هتماه مندها شابع حصار مدنقهم لم مه دستهم لے محقس. ٥١٥ شه حسم حلمحمدمهم دلے حسمه والمر عديس عديس والمرام والم والمرام والمرام والمرام والمرام والمرام والمرام والمرام والمرام والمرام وال عبىقەھ، مەمۇلىقەھ، مۇقۇھە، دىلىك ھەنى، كى حمفناص لم حملحت وحمد له وحنى سعه ومعمن حصب La cropa ora capalera. cera cera reini محنيل مر مل مشحم دالهم سماهم، موسم دالممر. محدم الجباس مخذبة هر حل المقصيم المعادم عمامه عباب ديه مرح مق حسه ما . موني بدر منه معلم ديم ملہ حر بوھاتھ دھنے الحماعات محمامید علیمنے. شه

¹ A المنع. 1 A pبع وعاصمه: 1 A وسعينه. 1 A omits from مهنقوه ده مهنتمه. 1 C لعصكه: 1 A B omit بهايمية. 1 A وهاه. 1 B C مهناه مهناه

مهخنی دهرفتی دوسته سویدی امدههای الهالی اله میخنی در الهالی دوسته دوست بدنی الهالی دوسته دوست بدنی الهالی دوست دوست بدنی اله در در دوست بدنی دوسته اله در در دوسته اله در در دوسته الهالی دوسته اله ساخته اله ساخته اله ساخته اله ساخته اله ساخته الهالی دوسته اله ساخته الهالی دوسته الهالی دوسته الهالی دوسته الهالی دوسته الهالی دوسته دوسته

الذه لم الدارد العدد المفلف النام ولاها الما الله المارد المارد

¹ A Jkookso. ² C مرمح. ³ A محد. ⁴ B C معامعو معامد. ⁵ C لمعام. ⁶ B omits o. ⁷ A C omit لمعنيف. ⁸ B Joo. ⁹ B C معنوب. ¹⁰ A C omit from رأه ده المتهام. ¹¹ B C المعام؛ A omits محمد. ¹² C إمتاء A C محمد؛ ¹³ C معنوب. ¹⁴ A ol. ¹⁵ A yalo. ¹⁶ B C معام. ¹⁷ A المامكون.

سلمه دخمته محتم مرم بعض ما محتم معزد مصل لحده امعهم حر عنزند مله مهنده المعربة حر حدة المعربة ELLEY HER. L. THAGOO, KEEKLIN. EDLOW Lis MINING EDEL. DOOR HUDDEN ROLLING ELEFERN EULIGHN. ONCHLY हर्क, द्रह्मांत्रते कवित्र द्रष्ट 'उठत्यकं. दह स्टह्र दित्र त्रह्म स्टितं. صحب هم سر. ولم دزيه دولمن مدهمة, وحيةهم فعرد دد هدن حنوده مهر معدن دهدن دم کارن جنف مدياء موسده عرج .مرع مية موري ماه .مغرب عنزورهم مفلطوهم حم وعدد حد محاونه والمرابع عد حر معصمه مروزه ما معنفساد. محمفظا مع مونونه محدية هو بليغ ده مصيحه ولم يعيد هدي ومدعده وعددهم علائم لر وحدة ومسحمه، وحنوبه حدم لطنه جوملندوهم مهلزهم وصعهد وخلصه لم لم حمانبدلدوهم. حدداد لم ولائم بعديم. فعمر ولائم نوسم. محلم لية « دولهاف هدهه «دولةم شامع مح معدده منعم والعم سرام من محمد معدد معدد حصف واحد حصة حصة المعدل المغدلسي محفزها مرية وركونة والمعرب والمعرب والمر الم على المعرب ا عل هديم ١٥ مخصلك دلمه سديد. ديكلم لم مقبعه دسدد م ف، در دخدر منعم مودنيم المد هذهم وحزعمر له الحصم دزعه وسأته الماله والماله والماله والماله والماله الماله ال

 ¹ B C omit одо.
 2 B C omit једе.
 3 A Johnson (sic).
 4 B C Једе.

 5 C об.
 6 С обрасно офецера; В ородој аlways.
 7 А Једе.
 8 С једело.

 9 A Једе.
 10 A Једе.
 10 A једе.
 11 B једелово.
 12 A omits

 11 A Јед.
 14 B adds јед.
 15 B C једелово.
 16 B C једе.
 16 B C једе.

حفز حلحه امعل دحم، مع سمعه نبر منعم متراهم. ممله مقله محنف مهدته مهدته به مهدته به مهده مهد مهد مهد ماه معله حفز حلحه المحال محلم المحال المحال المحال المحتوال المحال المحال المحلم المحلم المحلم المحال ا

. स्वाप्त त्या हिन्द्र कार्य वेद्या है स्वाप्त कार्य कार्य

منحم دلهن هریخه هممته "ددنده دهدهها دهدهها المهمده المهمدة ا

¹ A aloo. ² A aloi?. ³ C pas as. ⁴ B omits conitos.

⁵ B C little. ⁶ A omits from lattic? to lutare?. ⁷ B assock, and A omits llo.

⁸ A omits and A omits llo.

⁸ A omits and A omits llo.

⁸ A loop of lattic?; B languard. ¹⁰ A alone on ¹¹ A lattice.

محعنة سنعم معمد المحمد المحملة معالمه المعملة مهن وقو حديم حمزيم مرزيم در لموزم ويموهم حديم should a horain reas alide pue rela reading auchon rel mer. lead fourphon relow with. ملامة لاعتدام حديد الفللوام وحديد ومتعام تمسك احليفه سن محعمه على محمد الم مهما الم حعمد حر علم حليم فهم دنوسيهم. بعيلمم المنه صعيل منعتم محتمي مترحم ملاسمتم مرتحمة مراحمة لجعندى دستعى ملم وأسمم م مسحمه عزيزهم دور مهد مدانه مدنية مدرهم مسحمه والم يسم وستناء فلل حر دومه محم وهد حسه صمه. حر دوم دومه ٥عدهـ لدنه مسزع. حدد عزب المسترطم عنصير مهم قلم معنوس حمة حمد للم. ومل سر معمور مرية المناحب مفري ومعتقد محدد مداله مؤدله مدخله جاجق. اش وحصر حملها محملها علم حديه המעראה. ביבאת הן בפצמות הבההם אווניאול אולי حدمات متقم الما بعض الما تعدم الما تقوم الما مدم سله حتله حخة وصعافه حلحه مله حماماه وحن when there . They so will remain noting . Dear they المعنى مراعم مراعم مراما ما بالا عنهم المعنى radique condition con condition con contra office لنعقام بمحسد بمقلم ولتبصير بي ين مدم سله حتامه

حليمير لنه لمزحم. ممتله حمنهمير. وحتب بفلير. محدة معدة معقد معود محدة تحد محكة الم معتدم स्वक्षिका. व्याविक व्यादिक व्यादिक वावाक व्याद्य विम्हान. معل حجم حمانبط. مهلز حر دستعم ۱۱عمة, دحسم. مملم وفيعم دشيه. مجوزيم لصف متحمه. هلم وحليصف مجة هملفته. ومس مملم ومعنافسةسر. لم نور المسلم «ورسمه الله الله المناسم المن دحمومه دنوسح معموس دسته. به بهدن مود علسه. مه مخذ مد لعف مهزاته له علم بدر علم دم بطنبلد » حل عجب دم ، بهمه ، بهجزه وهموره وسفو حتم فنفي والمل مر زميم المسلم. حلا ولا والم معديم ويحدون برمت ومتام حدومه والمسادر ماساده المعامل المعا المخذم حته وحاتات مح حسامه مدومه محدثه. حتهه بلامه حاه حبعد باحد حدسه عد حده سفم حمد لحد. معسةن عمدةه. وحمول اعدم عهد بزحمه وحديد و مزيم وم المرسم مرسم في وحدة حموم زمسک، دوند حنی حر عحبی، دهوری و معمودسی زحی، سله دم حج عودسه دملهوهه حدده الهذم هولهم حر حمامه علم، بعد مسحم لمزحم. لعز بملم مملمه دة مد المعلى حوزه مصدعه معشد لعبله مديده حده دهده عديم بر الملاملة من المستوانية المنافعة المنافع

U

[°] C ومكداً وقده. ³ C محم؟ ١١٧. ا کوتا (sic). حوتا B عوتا ا 7 B - Lib .

ه دروسا A C omit و اتكيا (A A C omit و A محروسا . إمدة A C 4

^в В С с р. о.

ال ب حل بوسحه معمور حلحه سدهه. معمور حلم علم عمرور معمور علم عدور معمور علم عدور معمور علم عدور معمور معمور علم

حر دها بخمله ماليه. محنيد الى الدة لمولمه دة محديه. محنالت الحصتديم. حده الله محاديم. الماله وللمه وللموروس وحالات الماله وللموروس وحمديم المحالم المعالم ال

عل فلمامه محملهم احجمه والمرابة محمله المها ولهم مهم احدام معموم، حمللوهم معدد منعد دفه هراد د العدم عبر له من موهد مهرد، «والحدة المام سهماه من بخبل. صدحه عد جدمه من مدحه بازم حر دامر. ولفر دداه بوسحه له جدد. وهنف همخام معديه فرمعاء بدعم وصمار معديه مريه محلم مرابا مرمرة دعنانه درمان بوسعت لصم محجدته. مهم دمه لمعدمهم معنزنه معلم حفحصم و وحتل وم بعقاله واوتناء المحديدة وم المعلق بعد المعلم وحصر معلى معرب مع معلكم سل لحدد. مامنه مر احزر المعدون معزون معلود المعلكة. حديق عملم وعمل لصف وسحه عدد مدعكة. محنيك لوزيسه لمه حني اله دسين علا ميك أسحصن سلم ونجوز من حملة لهم مه هجمه الملحمون sur در مدنت. تحدفد بدندها دور مربع احده حدم حذبتهما ممجزد. وحل نخر عدم ملك لدومه محمه، والحدم ובם מאפן לם. גבשובן אנא כאלמא גא אצנע דעבא enton. explor xeton burn. " ochi incon um. one سمه لعقلم وموتعم حسب و أوسم حط سقوم. ممه حضف معومه ما بصعب مع المام معدم معرفف المام معدد مر شب هلم دحولة مداخهم مر هدم.

¹ B مجمعه. ² B مك. ³ In A a blank space is left, where the words الله الماميكية and المحمدة should come; C المعمدة الماميكية. ⁴ A B رقبعه. ⁵ A رصامكي, and omits د؛ ⁶ A omits منته. ⁷ C المعمدة C omits المباهة عليه المعمدة ال

عربته عبه الحلمه بمحمه معدمه مالم عدف محلمة صدير سفع بالموزين ستامل وسعف الماسومين ملكمة بجميرهم محصف. ملكم المقدم صنف المحدية حضة الله محنبلام لف على ملفة عيد الله الله الله الله خديّنه. ١ صدم معندس مدسن مدامة مديد دهمانه دعلمه مبند لما مدمل معمله عدلهم معلمه معلمه صهر حدم لمله مرحملحه صدم حدم منفد عودمه. النبجة حضه معدم مع لان المعالم المعالم عمل عمل المعالم عمل المعالم الم محمد معون عدم معمر مسعلهم المعلم الم مل حدم ودهمزة مر لحوي عدم معرفه به در محتر وقعلم تحمد وحبتم مر ولانمم حدمه ليوسك. المسفي مخزم ولعجب حافظتر. فده وم لماهاه وورود محمد المناهم علته حديثةم. مهستن مخزم المفادسه حعتمر هنه دم دعمونه ۱۱ دهدمه حلوقه دخزر ۱۱ کلمیقهر مراهاد والمقامة والمراجع المراجع المراجعة المراج בשבטבא שנין. פאשרנא אהיין יו השק פעיימין יו האחבין. که هکه ¹⁶ خعرتی حج بفح بوسحه، مهسرته ۱۲ کردنی و در عوم مدة م متحر وحفقه لعة فوص من ومتم ومتم محمله للبسع عليتسم. مسيده ١١٥ مسيده دحيه المسم

على عدى أعونه ويقوده حدى دو هدن و والمعالم وال

نه * مل هدهای معود نصعی هم علائی.

¹ B C omit Jiaa.
1 B C omit

حسبه حداجلا مل زع ممل عولل ممل ستلم. معفع مملهم احلىلەلە مى مەزىمى محلولى عصىم مى بخشەلەم ورولىنى مهزمه م کمتیه و محتمه موسع کارمی می دورانی م معتدها، وعمد مهم معمد هدم حملك من محدد من از من عدل عدل الله محسم عزل المسلم ابد بناهمه مخلحه و المام ولسخب ويحمفهمس ولحنزي ويحفله وليته ويفس roters rust co ouzy. olasis rein la orafule. مدنداه، مخصوب محتكم معمقمه المانحاه وتحديم حمة من المحسم عنزيالهم وماليهم وتنام وبر Le resen reard. other land all reserved al منفنه حم المنا المناسبة المنا العدمة المام محمد محمد معمد معدم المعمد معد المعمد معدم المعمد ال . त्रित्यंत त्र क्षेत्र स्पेन्य स्पेन क्षेत्र محجل علم معمة حدم المعمد المعم حمة الله عبوب مبوب مداء . ماماة بالمامة معوة حدم عده. منهوه, ين دزيم حريدم در منهم حدة لهم. حر عدل، وه لمن هدا الدن بلولم، وم المعددة دزیعه ¹² داهید، صل حدینه لیتمه، معلمی حدد، دولم فَهُلَتُمْ مِن مِمْ لِحَدِّى ومِمْ وَلِمِن وَلَمِن وَلَمِن وَلَمِن وَلَمِن وَلَمِن وَلَمِن وَلَمِن وَلَمِن قا معلم مسلقه مستومه المعرد علم ستدمه معمر

 ¹ B C مالمكسلے اعفار جعد.
 2 C المتعدد.
 3 A جعوب.
 4 C المهداع د.

 5 B العفار.
 4 B وسالم المعدد.
 7 C المعدد; A المعدد.
 8 B العفار.
 8 B العفار.
 10 A B omit ومدار.
 11 A omits دعد.
 12 A جعدالمعد.
 13 B المتعدد دماعاد.
 14 B C omit الموتان ومدار ومدار.
 14 B C omit الموتان ومدار.
 14 B C omit الموتان ومدار.
 15 B I believe
 15 B I believe
 16 B C omit الموتان ومدار.
 16 B C omit | 10 B I believe
 16 B C omit | 10 B I believe
 16 B C omit | 10 B I believe
 16 B C omit | 10 B I believe
 16 B C omit | 10 B I believe
 17 B I believe
 18 B I believe
 18 B I believe
 18 B I believe
 19 B I believe
 19 B I believe
 19 B I believe
 10 B I believe
 11 B I believe
 10 B I believe
 11 B I believe
 11 B I believe
 11 B I believe
 10 B I believe

محنبطه الله المازعة، مله وهمدس المام موهدسان. محر حماز عَدهٔ عن مد ومارك الله معنه، حمانات علمان حومده الاتفاق، حال والمحر حمانات المامي عني معتمن محتنمان محتالها والمام حمانات ومارك مورد حر متلمام وحدامة مانات المام حمادة عدى المام

سه » مل محمد المراسعة على المراسعة عدد المحدد المح

حر داه المحديد عملم حنيتك. دعده مد محلاه عدفعه. ملالم دز لمولمه. هده تحددلم حدوزام. محدملة حصه مديم. محدة حدهة سفح. محده جميم حمد حدام مهدل حنه. معمل بريم بمهالم حنه. محفونسمر مماؤد حض. حبل الهالمتم بقد حنى منه حمد للهادم. محسبه وحلم من محدية فلم حله ويقدم مفام مل المولكم ولا والمراجع حن حنى وهمم المراجع والموالم دزعه دےلدم مدیعہ معلمه مدیده حنے مقعل مقامسم ستقصر محمد مختلع حلمهم محمد محدة معدم موسعه لعجبه مطلك حلمهم حجمه "محلم خمه دز عداه، وضه حلعه وخعلم حلمهم لملصه. حر المناه محتن المناع مواحل مواحلة المناع المن انحه بحدة محمد من من من انحم محد معام محلم ومعلم حلمه المرسم. مه ومجة لموسم ومد. «دمع محمل محلم معامل المعلم ا

¹ A B plo?.

² B omits ooi.

³ B C loou?.

⁴ B C omit ومكه.

⁵ A معمله مينيار؟.

⁶ A المعمد

⁷ A والمعاد.

⁸ B | المعمد

⁹ C loous lipso.

¹⁰ B | المعمد

¹¹ A معاد.

¹² B C المعمد

¹³ A به.

العامية لله محامعه له. محم باحد العدام العدامية حديد لنه ليوزي. محر حدديده معدد مدسة على الم دنيلاً ولم حديده. معمله من حصفه ماه ملاهم حلقي. استعيم لهه حر الهزيم لانساء مصلم عحصتصفي. بنك المحلف المنافقة المنافقة المنافقة المنافعة ا صوه تنام. دِيْرُونَ ، مَالُهُ وَ اللَّهُ ، مُنْ مُنْكُم ، وَ اللَّهُ اللَّ جُونَد. كاحدةُ الله كور المحالم المحالم المحالم المحالم المكتب ال فيهيلف. وبيقيح. والهلايات به دستهاه بر وعلم محمولم باعد حسته مخلم مغمر منعصم باغد حقس عهد المراه حام حعب ملام .حتب منه حجم معرف .حقعل فعمودله. حر هديدوهم وعيه. وسلمهمهم وعلمه. حر على بلاولهسى ١٤ له تر به دوس معلم المحالم المتحدي هلم وسوريم فحر مهدار علنه مادم حر موهده وسيعم دسته وسفرفان حلوته وصحدته وحصل محورته محفِدة بن بهزيم مدحمهم حر دويم. وليل مفدة لصف. حم المعنا محمولات مخصص لحسته. مخلم حصنه دحتر مخاص دحم دسته الم دحم محفر عني ف دهنت منبت حدين محمت محمن متبزم محناهم خياهه. مشله وتعد حد علنهم. منصحب لمخصهم وبنغل ولائم وسيمس معناس ولم دهامه موحسس

المنت المناد ال

ده « عل هفه مخدفه وسحبعب حدة دسم.

احد دم محله ملحصدنوه. المحدد مهاتمه وحديثهم عدد الم مهم المعامل به معتد المعالم المام ال تهمامسف هم حتر معلم. وحستم مهلتهم هم علسف علمت ححدها عقعه حفيته معمية سهم بهفلم هموه حبومدته معنون بهزين حد محتوب ومعترب مراد محتوب حنِم ، هَوه لعلة ٨ محمانين . ولتولى مسلم هور بعب فلعلم مهم حدم حنباه مخلم شوه ، المعلم منحم ملا مخلعا سرم حام . مهمابلته وعليه معدم حام . مصاحا استهام معتفساته سمن هموه حملت العبر معتفرين هوزير. محج ببته ملحصدون و معموله في منه لملهم لحودوس. المن دهقور الزمام، المسلموس المؤسس المسلم المرابع المسلم دمامه بخمله محممه من معقم حدمه منامه Lich. of hearsion cutton los slow. orec حمة مريمة باهم لسمام عضون مهماد ممامر وهمون من المناسب ومنوم لمه سندي عددي والمبعدة حستمهن که مقام معتم، ۱۵ محتم دمعته مهد حستم حسعت، محبع له المزام السعام مخعسه المحسد المرد مر الله محر لحة. بته فنحر لم عنوالم مهر الم

Т

[II. 2.]

¹ C وه بحص بع ; B وه بحص ، 2 B معص ، 4 A omits إليه . 4 B ستع النه . 5 B إنه ه . 6 B omits معص ، 7 B وستا ، 5 C المقص ، 4 Jón ، 10 B C سك ، 11 B C omit ، 12 B C سعم ، 13 B ليم النه المعص السبع وه ; C omits السبع وه . 14 B وقول ، 15 C معم ، 16 B المعم السبع مح ، 15 ك معم المعم المناب ، 16 ك معم المعم المناب ، 16 ك معم المناب ، 16 ك مع

racomos. ource cimos ocumos locidos Locales محدومه. ملك حصف مسلمه حر علصف سدة مصف. معلصف त्यांमे व्याकाका . द्वारी क्या त्यां त्या ملعت ململك، ويصم بنهيم عمدة صفى «مالتما» سع حفيم مصر مصر بافزوعي وبعصيم حدومة لفين بحنبحيم شوه لصف. ملهمه حدينه حديملهف. ملعنفي منحم المعافرة من المحددة بن المعامنة ا كمانه ملينه والمرابع على المرابع على المرابع على المرابع المر «دستنعه هَوه مهد مخاص مدد هم المستحد مكنوني» المعمد حدوزه مهزحه وسحنف المعندد ولعم محم يعافير. معلق سحامه فهزم ومعامة معلم معالم معالم معالم حجعبيه المريحة. ويصمه عبية أحد محافية المربعة محمده مع حد مهدن حلح محدمه لعملمه حلل ميه مهاعة مهاعة معهد مهام .مدينة مديد ،هاعة معامد مهاد ماهته حديث محنيه مدنية منته منته مختبه مختمه ەسخنى حدتىكى. مىلىنىدۇم 10 دىۋىكى دى عقلى، مىلەلىسىم حستع مر ححله مهزوعه والماده معامله معلمه معامله العبيب فيهلكم والمفهلسي لهذه لاتحب المصمي حقدكم صنف دستبعب هم حم محمدة من منف

ملتهم المستعمر والعمام والمستعمل والمعلم المستعمل والمعلم المستعمل معنه هر حقد، منعمن وحمله مه حدي، معد حعبهٔ بعد محدوسه ۱۱ دوه من مركب محلم محدود محدو حزدوله مل دستم ممل دمنه. مسمه مسه زدم. منعفه، علیه محستعه حده عمقه امعلله مر حلم محدد. منه دور سوهدت مع مرعدور المعلى عمرة مركبة المعلى حستعام المعلى ا سُعِمنَ وفرالمن وحاتيمن ، وبالمام وتنمن وتناميم حعيمه ليتعام . ويدجى المحال من حالته ويعدم حيونه . ويعدم حل لهزيم له مهلاله الاختفاعية مهدونة معنوني معلمة على المرابع ورتحم بقاء المتلم والم وعمم علا يحدثه سد. ونامحتي la. Thur, which abeaute there that there every بعادة مدد حداماتيم وحداف وسبر ومدونم وعدان والمراد حضر حدرهم حدنهم. مصنف المدون حدفيم محدف محدد. محفلي مغمي محعمد صوني حدمهم ١٠٠٠ محدده. مه ١٩٥٥. مهموده لعقدم ملهمقهم محيزلدهم مهم قللهم. عد مخذب. دلمه 11 مصرمه معنوم معنوب المسلم المرابع من المسلم معنوب المسلم المرابع على مەلەمىغى ملىسى سقلى مىمە مىلدىلى. مىدەم 13 ملا على من المام الم جنعيه ۱۰ سحنه. منعفم حليهني هم محم «دويت». منزسم שובא סאבתנה בבתבוא 11 השוב. מבלם בשל הבבוא

¹ C المؤلمة و a blank space is left in A for the words وعدا بعدا بعدا وهدا المؤلمة و B لا معالم و المؤلمة و المؤلمة

العمقي وليه وحعد وبغيرك لعبمه وحلتمني والمصمه مهزسه وحدود مر محمد معدد محدد حديسه محدحه لحديده محر لازحه محدحه المنحدة معددته منافذ وبصمه مولي والمادة المعاقمة والمعالم المعالم المع حمصة حدمت وبالمرام الموسم المعام والمنافع والمعادم ملتامت مر معن بمحقاهم سناهم ممه ستماما حقحما من المام من معمد المن المن المن المنابع حغمص ملحقحه ملحقحاء مدهمه مودعه ومنس مهد حج بعتصف دقام الماهم الخدير ولحاتم موادعه لعنى وليعتمن لحمِته حدير. وحل تحسمن فنهمر. محده حدّهمه وأعدوهم عليه فعدني ملحمنه مدعن المتعلم ملحدتسم بخملس ملطنتمن لمل عقيدهم ومدعم منفغر. وحصل مقحمه حمد بالنه ومسمور ١٨٠٠ مند محقحلنر حمقةهم. حستك دم فحفرم حصحدمهم عزيزهم حيليه مدية مدينه معتبة ما تتك مديد معليه حفته حجيب منصمن حين من ما من من مندسة من مندسة من حوة, دمستديوهم. دنه, حزومهم حاهنيني دوهلينم. حلك وحضه احت لك حداديم الانقام مخمتها. مبتنا مختفعا ملك ويكان محفيده مدع قلمه مرية مالاء محلك مسلم ويلس م وسحه مسلم ومناس ومسلم معزدهم حل ۱۹۳۲ جنست مدينة ماءتد له معزده

¹ A camah. ² B C إنجبه؛ المعداء. ³ A chia إلمتهاء; C المتهاء والمعداء. ⁴ C إلمعتاء ⁵ A blank space is left in A for the words الأوكاء ومنك. ⁶ C المعداء ومنك. ⁷ C omits منك. ⁸ A omits from chao to إنهاء. ⁹ B إقمعاً،

حلل وزنيع لعن ملعم، نقد لعن وبعلم حملتهام وموسع المحالم حلل حولم وسلمه المحافدوم حر دتمهام بريم مهددي محملات دسي من دنه ميرسي. redepin ejonopa rocueda oestimopa ela cone. محعمة معر سبريم حزسهم دو حزيم حديم مدنه عمر עד אינטאאה. בא אינטאל אינטשה. בא הביא בא הביא. סוםבלא בת וםבלא. לבן כן וכבלשא הביוא יסהבלבא. איש المجن لموسم عملفه. ووجه عمر وجنه مسلمله عدور ستديم حيل هديم العماحيي وهم حزيه وراعم هم للحسوة عنف حصف فعلم منت محسر محدثه محد صديم بجعلم لصفي الملصم للعمام ودودته وبالملتم ىعتىمۇ در دتىر لمىدەكم، دىلەنجىدى ودىستىك دىدىك ومديمهم ويزديم واحسته ملحدم ومله لعفي وبلالم لصف مله بعزجم لسمده وحديمهمفي حدم ومع حتصف بعلم لصف لحدومه، وبعاف لم عدمه الالمحد حديمهم معهد زعم حر حدثهم عقدر حدثه. المجمعة مع خلد لماقع مكتم ملتح لمتحلم، ما يغتمي لحمقيم. مله سموهي عل ختعم مدينة يغوسه لىالبتى. ەىفھىمى لىسىدەلالە قىدىمى ەسمىمى دىسىتىكى. مسخوم لعقله. منجسم حميتهم بحدقة مردة مهم احت المنبعد. معلک مهم حنمنه، محليق

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¹ A إجمالهم ² A C omit إلمصده. ³ C إلمهم ⁴ B C محمد. ⁴ B C محمد. ⁴ B C محمد ⁴ B C محمد ⁴ B C محمد ⁴ B C محمد ⁴ B C omits إلمان ⁴ B C omits إلمان ⁴ B C omits إلمان ⁴ B C omit محمد ¹⁵ B C omit محمد ¹⁶ B C omit محمد ¹⁶ B C omit محمد ¹⁸ B C omit مح

لحدومه العدم مر مرزم المادخد المالهم علم المحدم مرد مدا المدوم المدال ا

ب عبل عبلر اتب معبساد حلدة الله عبد عدد عبد العبار الله عبد الله

دهنه ربغ هماه عديده دهنه هماه هم هماه ده معديا مره معديا مره فهنه معلومه دونه والمعروب والمعالم والمعالم والمعلم والمعالم والمعا

¹ A lia 2 man. 2 A molthot oaks. 3 B C oa. 4 A lamai; C lama. 5 A C lamai.

هم عدف حدت لهده عدمه دسعدها دوهاه در عدم المحدد الهده والمحدد الهدم والمحدد والمحدد الهدم والمحدد والمحد

المل عتب وبوعه من حلمت. من مور حومه للهويم. هذه ملقم محمل معلم معلم ملائم عتبي مم لهويم محومه المداعم المداعم محدمها المداعم مدومها عتبي مم مداعم محدمها

¹ B C بهت. ² A بنائه and بنائه. ³ B C بغن. ⁴ A B المعمد. ⁵ B المتعبد. ⁵ B المتعبد. ⁶ A وبقد بهماهمهای. ⁷ A معنی. ⁸ B C omit وبقد. ¹⁰ A omits المتعبد. ¹¹ B C omit the next paragraph.

المحمد ا

لله ميد مهيم صفيل

«مخهنه سحعمه عتب به

لإنتفى حصف معنى حدمد العدم عدد وملمه بدي مفسل

چوننده حصن عتب »

« ستد رفصه صفينفلهر

ه متع معنه همزه

مفحدةه كالحصية عتب

هفزهه حهزم عتم ه

دسه المركفنية حصوب عتب ٠

مرتعد من حصر المامية عني « منتع منته عني »

جدهدندهه و محونه بوعد عيم «

ملىمەن مىكلەن خىمى عتى «

فلغنهه ومكالاك و معتملة عيام معتبر بالمرابع المرابع ا

« uz «zaryga zeptezaz» « riz «zary»

منع بنعب معديم صميللهم، ب

apayifitibo blks siy &

تدفع المانك المانك من المانك المانك

دعده «منحد معملالمسه معن زكس. محلم عدفة دهنه عديم عتم «

¹ A سعسمهه، ² C منهدار. ³ A C omit جور ; C جنهد. ⁴ C سعداری. ⁵ A C سعداری. ⁶ A سعداری. ⁷ B C سعداری. ⁶ B C استه، ⁹ A جندار.

cire « المعد » الله « الله هم عدله المعد » الله هم عدله هم عدله « مام » الله « الله « مام » الله « الله « الله « مام » الله « الله « الله « الله » الله » الله « الله » ا

مللحانه مسلولة عددهني عتم «

مالحكة و بالمعربية حسن معادم عتب المعربية عيد عتب المعربية المعربية المعربية المعربية المعربية المعربية المعربية

و العدمة و المنتجلة المام والعدد على المناء و المناع المناع المناع المناع المناع المناع المناع المناع المناع ا

مالحهان مونانه المحملة عتم عتم عتم الم

« بند میمسیم ممتنام ممحمله

« مريعة الماعة المنع « المنعد المنعدة المنعدة المناسعة ا

« بىتد عەند ھفباغه ھفبدى

کرم ملفه ۱۰ سحیم معدد عتم. دعده مخدم مهله دراه. المدنی حسم ۱۰ سخنی معدد عتم، دعده مخدم معدد ماه دراه.

لحن معنى مهله عتم. 11 محمد محمد ممام حجد محنى محدد معنى محبه مجد معلم لعديم بن محبه محبه معلم لعديم ب

بتع عةر همسر

مناهدبه محزحصته عتبى

بمنف مخصصته عتم ه

« محدلتام محملته محمته

ملحمية وما ومليوه منه المحمة عتب

على عتم عتم « لم يه من من عتم »

مللعه منة العبليولفة المالم مامحه عتب م معدم علم ملله والم والم والمحاد والمحاد عليه الماله عدته وحمر حلفه مفعمه له مهدم حدثه مر عددته للمسم. عديم هقيم دوزه درزهم مسلف هدم دتر سمزم عجم من معتده ومعلمي من المعتدمة عدد المن المعتدمة عدد المعتدمة عدد المعتدمة الم صلب، مفعیده « سرمه » «دنی » « بنسم » سرمید » منعد ، مورس عدلم دنودل ، معوده ، عصدف عجم مر مر حماله من المراهم من عدله معدف « دسعت « معد « المحتفع « خفت « مرن مرد مولم مر عدلم المرد و منافع و محدد و المرد و ا مراعد به سامه « مصله » مدنعه » محسلم مىمودى خىمى د معاد د معاد د تعديد د معدد د معاديد د معاديد د له, « «هولي حر عدل « «مودة » «مهودة » معهد « عصمه باهه ، باعد ، لمجمعه ، مداعه ، عصله ۱۶دفلف د فعد که مهمی د حمود د معسود د معرف مرهایم و معنور مرابع و « سعزد » عدونهد » من بونده » من منود » منوده » «תיבו » לשעור » תושות » בזא הלשב הש הושם » להתוו

A omits this name.

¹ A C همحبرکهه. ² B C Juon.

عدومل كيوتيل A C ليوتيل

⁴ B C رممک؛ اصغم رسکمه. 5 C wolz.

⁷ B C ★maxm. 8 A ← ➤ oro. " A Loa.

¹ aciusa∠ hhaci carhh raih, aiu «
وهنر همت الموادين الم
æj, russ skaej
به نصحه بنه بنه بنه بنه بنه بنه بنه بنه بنه بن
æi, fuædnög ndaei
cej, russ shaei
ei, zezo zhaei
جن, مماهم المعنية
حن, عصمے مقحمے. یہے لطح پ
« مىنەلىكى مەتەلىنى مەتەلىكى مىنەلىكى مىنەلىكى مىنامىكى مىنامىكى مىنامىكى مىنامىكى مىنامىكى مىنامىكى مىنامىكى م
حدة. حفطه ، نةهم » «ماليعد» مصف » هفتم »
· · · · · · · · · · · · · · · ·

دد و عدیه دیده دماحه معاصم در باده در ادماه در ادمام در ادماه در

reter aris erales ecel «

river ei opribae. Amin ories ain oresto «

rouries eim Amin ain «

river ei ripedra Amin ain «

river ei ripedra Amin ain «

rifurur errira della ain «

rifurur errira della ain «

rifurur ei ripia ain «

river ei ripia ain «

¹ A.... ; and have so only the party of the

مفسل حة ننهم مملعدة حدة لهم دتهفهدمه ا * KLZOGITA KAITZ 1 IZDAK GUKOL ים אים בבי ובצים ציבשסביא יי יבנים אלפבי יבולץ העבום · בברם LECTOR LIPORT CELLEN ELECTRICAL * Kusaari rainsi taaba Lian خددبعفد ممودة احدامه داهودد « KLDOGII KAIII 1 ILAAK , iKD « תבשמשון האון יבו לבב לה שטרם. م مرسمودة ودينوي دينوي دينوي بالمواحدة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة * Kusomia Khiasi isabk Kulk من مرسعه و دونوم در مورد به مورد به مورد المورد و در مورد و شِدنِعفد عمودز احدزهم دنهه * KLEGORT TORITOR TORONS خديمه مرهمدة حدنهم ديمهد حبيب * KLZOOGII KAISZI IZDAK KILK so erios notes eceta est, acisas . * Lazia , ezak rei, acizoz * نِهُ حمالته ممامدة احديثه بحديد حديد ب

A omits احبدال عند : A has حبدال بالمحند : A has حبدال بالمحدد) only.

A C omit has مراه المحدد : A C omit this line. B C omit this line.

* אלה בצבים ארבים *

÷ kytrina, tanyk ∻ varitisi
°acjusov >nbacj
Lissi mbaci
معنعفد حدَلَثِم عملامدني عصَنِعفد
ci, sco shaci echwas «
« حقن معنه عمومدة «معنه عصبه معنه
Lipitus subaci
sour maci
* غصوبر حمعبینه
ملحه اجمار «حمله «حمله «حمله
ahis mhaci eafines :
۱ حذر بحد مهمده وحجیسه به
ه
* غعمهر عفيس
rfuctorio >nbacj crija ⊹
was ei is mosei erim rfumbnio «
* kisa asa saay anjian
« جنعه مع باعموم حومناعض
ncipac hooci *cio crip ·
े अध्यत्म काम संस्थान काम
aila meet een erim «
÷ ris esi tabre

¹ B C omit المعنادة. 2 A C omit عمديمه. 3 A blank space is left in A for this name. 4 A makes no mention of Mâr Abbâ. 5 A B omit المعنادة. 4 A writes عمد للاندو. 7 A omits this line. 4 A omits مند عبدالله عبد المعنادة عبدالله عبد المعنادة عبدالله عبدالل

فعے محزہ حملسمفے 🗴

عحمل دن باقديم محمومه احتفعم د

zmr.oad >ndaci cafraeis .

ci caren yapar oypaci carla «

بوفجنه عبومح برديغون

anoes shaci cafuaeo... ans satal es afiricotos. condo asecoa, ases sead ondo asecoa.

* Toopet commerce

man subset cofees .

meshas e sacols rei, cers. oshaci cafaaos « icus ceia ohe shaci «

mateine desiles .

خجه, madar ambaci cuitan «

Ààa هم اعتداده وحده، ماهاده المعدد المعدد المدالية الماهادة ماهاده الماهادة الماهاد

estion what catemet crim rat fir vous »

مرعبة باع مق معمود حسنونه معمود من برعبة باعد

* whime jack Junes

« معنسه عصوب حسبته عصبه

¹ A B man. 2 A home, with anomaly written above it. 3 A home.
4 B home. 5 A B omit harmon. 6 B C hol. 7 B omits of lease her le and lace could be. 8 A home. 9 B house.

تطلفه مدمهد و محنى المله علنه المحت المحنه المعنوس ا

به به عقصه متلاه محینیم. هسلوفه معلبته به حد مهر مکنی.

مهر حموزهر مهوست. "همار هدینه تهمفد » بادنیه هدوران مدنوسه هدوران مدنوسته مدنوسته مدنوسته مدنوسته و المراهد مراهد مراهد

ومعند مر هدیدی دیمانی در معند می المان در المان در المان ال

Any excess cofrage. one ca space .

[&]quot;BC | harman prison. "Chia | hart! | in / cas case . | harman prison | harman can it harman can it harman can it harman. "B commits | harman can it harman. "B commits | harman can it h

محدد موسالی مهم دلم المهم بنزست و موسین و و دهمد مرتب مهنام مرتبه ماری ماری ماری مورد ماری در الماری ماری در الماری ماری در الماری در ا

ب « حل عةحفك احفتك.

مىلى دىدەن كى كىلىكى دەلەن دە

لله قصه دعنس حن المعدد مهجن دل المهمد المفهود مهمون مهم المله المفهود مهمه مهم المفهود مهم المهمون على المداد ال

Lin 14 14 to 10 min for the ci. 11 min duni one win one win reduce of the contract one win reduce of the contract one win reduce one contract one co

عدمة بدني المام معد. دامه محدد محمد المام المحمد المام المحدد الم

¹ Comits و المنب اومن. ² A B من المكال وكم، ³ A Comit ومن. ⁴ Comits معمداً و. ⁵ A و وسعمت وي ; B omits ووق. ⁶ B اوقت.

⁷ A omits (aspec). B C omit ho. B mose. 10 A B omit out.

¹¹ B C omit ooo. 12 A B omit epole. 18 C omits the next clause.

[II. 2.]

مونجون « دنغنغ » منونهن » بنونه » در بخنځ » هغونه » کبونه » کبونه » کبونهن » کبونهن

دەھلى سحعى، تھۋە حىر فېلنەھ دېھەمدى، ئىۋنىدى، دەھئىكى دېلىلى دەلكىلى دېۋنىڭ دېۋۇرگىڭ دېۋۇرگىڭ دېۋۇرگىڭ دېۋۇرگى

معنامع، «مبابنه» «کابنه مخبلبه» همنالبه « منعمنه» «مبخبله «مبخبله» «مبخبله «مخبلبه» «مخبله «مخبله» «کابنه» «کابنه « مخبله» «کابنه » کابنه « مخبله» «کابنه » کابنه » ک

estrein Li thicai orecy. et ut ut euros

R

¹ C omits موسط. معدد. ه وه كنو مقدوا B انه معمد معروب علم 1 A أنه عمد معروب الله 1 B أنه عمد الله علم الله الله الله الله الله الله ⁶ C All the MSS. have has, but give seven C محم، 4 C Lacois. * B > 1/2; C 0≥1/2. 7 A 2002-100. names. هکنوه B ه اه C اومهدا. الله المحافظة الما المحمد عن المعامة الما المحمد معامة الما المحمد عن المحمد عن المحمد عن المحمد المحمد عن المحمد رمهـنه. . وو معالوه B ¹⁴ B ¹⁵ C عمية). ¹⁶ C مهمكمعيا). ¹⁷ A omits from hash? to aspace of one and a half lines is left blank; C omits \triangle .

क राज्य का त्यांचे त्यांचे कर के विष्

«عحقه ده دده مفسل مسوه « مسوه » مده مه ادد مفسل مسوه » و ادد « مفسل مسوه » هماه هم ادد « باخر المه هم محقد ده سلو « باخر المه المده هده معتمد م

**SERNA F.ZEZJA * JABE CJ JORE * ZEZD CJ JLDEA *

CLIGA ACCOR, *F.LORA * ZEZLO * JOREA * CHICA *

CLIGA * ALLA GO FALEER LEOLO * CACA FILICA CALLO * ALLA LEOLO * ALLA FILICA CALLO * ALLA CALLO * ALLA CALLO **

L'ALLO ** LARGE **

CALLO ** LARGE **

CALLO *

¹ B محمد المحدد. ² A B omit المحدد. ³ A محمداً. ⁴ A محدد بعد المحدد ال

مبَهده معممونوله معملهدم وحمفله معهدمه المعمد معمده معمده

محمح للحد للمعلفييم. ملحم حدم مملمدز ٠

Troking bles extlus. sein ent onhact .

منهم حد حملاحد حندبونه عدمهم حدمه مرفقه

enafticio dece "cat sich, octo och ondaci .

له. ده حملحه حصبه مممل حر المتحمد ٠

السولينية حد معالمة حادث عمامية الهياء الهي

من مهمدهنه مهرد بخون ده بخون در مهمر به در مهمر مهمده به مهمد به مهمده به مهمده به مهمده به مهمده به مهمد به مهمده به مهمده به مهده به مهده به مهده به مهمد به مهده به مهده به مهده به مهده به

معزيم ملحد دجيع. وحدة حيم مممودة ٠

क्ष्मिक ट्याइक क्ष्मिक क्ष्मिक

معفد ماحزه العسممدديد وحف حدة ممامدني

¹ A سوغوه. 2 B C omit المتحدد. 3 A omits البنواهية. 4 A المدينة و المعددة بناه المتحددة بناه بناه المتحددة بناه بناه المتحددة ب

مونيع موليد حجمه معلوم المولد وهنم « مبنه م

"Aroai, Low es exter ertion. " est arbaci her, &

" eille er epper reier noch :

12 ميكة الملحة حمالمنصة. محنه 18 محمل ممالمعدة المرابعة المرابعة

41 لمعنى باز معمد مصدي غلم شمصر. « المعنى باز شمص خانه شمصر « المعنى باز ما المعنى ال

Elementos es exples 1-cojalentes esemoses esemoses estas ...

** response to the second of t

¹ A has. A Name. المادن A C إلماد، B المادن B. ه B C omit ماهية A C omit عدا المعالم . ⁸ A യരമുകിര. • The place for this name is left blank in A. Shallo. ¹¹ B makes no mention of this martyr. The place for his name is left blank in A. 18 The space for this name has been left blank in A. 13 A opuso. 16 C കുറിച്ചു. Loaroa. ¹⁶ B محمد معمد B. ت B C omit احد معالم 17 B C. 19 C Spollo. " A Shol?.

حدها احتفاده وحق همه ماهمدنا الماهدي وهوم الماهدي والماهدي والماهدي الماهدي الماهدي الماهدي الماهدي والماهدي الماهدي الماهدي والماهدي والماهد والم

حمد، محمله ممهمدن وعيزه « مجسيد محمله مهاهم المعربي ومديد المعربية المعربي

*cics bles critis ocasis. ocas contacti

How blues cails about chia andaci .

موهوني الله ديموني والمعالم المعامد معموني والمعامد والمعامد المعامد والمعامد والم

موهنه المحدد دلزنهن محمود معمودة المعرض المعمودة المعرض ا

**NIRTOLIDED HIER CHIEFLED. OCTO RIM OMMORES **

FORD CR. REMIRES OF CHOLEN IT OFFICE AND CRIP OFFICE AFTERS OFFICE AND CRIP OFFICE OFFICE

¹ C مسيناء. ² A omits from المارة والمارة والمارة

هدر هوم احداده حامة هر. ملكه دم المه هوه ها المدردة هوه عاله المدردة ما المدردة ما المدردة ا

بنخه دمخیت شه دیمید در محفر بنخ بخود به در محفول در معفول در معفو

تبغرهه والعلم المحمد والمعلم والمعالم والمعالم

محمد به حبالحد دلمان المان المربك به المربك به محالم المربك المر

معلویه ۱۰ هسته دمه علم مهنام ده ده مهمهه مهنام منابع منابع

حنمة المراجد منه المراجد منه المراجد منه المراجد منه المراجد ما المراجد منه المراجد منه المراجد منه المراجد ا

¹ B مهالي.
C omits oo, and A oo of.
B C سباه oo lass on on the oo.

A omits loo.

B omits loo.

C omit loo.

B omits loo.

B

حنون مورند مراه مرزا در شور مراه مراه مرزا مرزون مرون مراه مرزون مرزون

كرد هر هلبه مدوه, شمه. "همدة حكفه, "محديه دهتم حدمة محرية المحلوم، محرية المحلوم، محرية المحلوم، محرية المحلوم، محرية المحلوم، محرية مهلك المحلوم، محرية المحلوم، ا

مر الملحية منهوه، هَمْ لمِومة حفة عماية المحلة ومهم المومة معافية المحلة ومهم المومة ومهم المومة ومهم المومة وماية ومهم وماية وماي

ه استار وجه مصحم (معنوه بات الماهد عدد الماده عدد الماده المادة Bug of. ¹ A omits loo. ⁴ B omits • ⁵ A C • A omits o. ⁷ B C مناع. ⁸ B C omit A omits en; C anniosa. from محکما to 13 A omits from Loto puell?. 13 C حنداً?. 14 A omits محکور ¹⁵ C محکور. 16 C magili) No. from iboo to Liba. 17 B No Acarle Los. 18 A omits Photosos; B Photosos. 10 C Photos. 20 A B omit 🖆 A Kaas; C aksas.

riabo olgan ellen. on els estado desurba. iza يم وهملمه مجود له احسان متلكم مله معاهد محافة اعلى من من المناه من المنا rafits shefrers. seem lies replies. oralm cie سوزم مع حمل ماد حدم معدد محمود المدرسة Landad reacion ofation restor. oradores elais TRELET REDLOW THOOM, FIN. OONER LOOS GO TEMPORED. uces soir offets eta etta vienna rias ourrenon, Lizz lab i Llam. " oz men ochinin لمورلين مورية من المورية من المورية مورية مورية مورية المجرورة المورية المرابعة المر مهر ماره عليه عنه معافية والمعالم معلم معلم معلم معام معام معافية معافية معافية معافية معافية معافية معافية معا دلے کمفیصفی اسمحدوم کے حموم کی مالے دہدہ مخصه ونجديه لمالهم. هوم دم حر مذباه لعولم ستهمر المالهم مسحد عتب. مالمم مسته حد 15 حمدة ب حدل دوحه. ممةمم العتب حدية محمية معموني مهدم العيب حدة 17 chang cut blby out 18 keti uum keis. 19 chhhaux حقطه هدبته «دهلمها حنه حتقه دهما معنه زحم. صنغهم حصما امصمه 22 حمدم بنصح حدد عده 21 حغملم »

¹ A B كلت. 2 A C مناوس. 3 A C omit مابو. 4 A معملهمه. 4 B C omits لعنا. 4 A بعها, and A C omit og. 7 A معملهمه. 4 B C المعالية مابو. 10 A معملهمه. 11 B C omit o. 12 A بعمة; B بعد. 12 B معداد; C لعداد B C omit مابه المعالية المع

حمد عدمل. احسم, بحنه فرزم احدوله علا اعمه المحدد، المسلم, المحدد، ال

سني مالحيين ومحمدي والمراجعة والمرا

قدافه من بنهفه المحمد من الم المدالة المدالة

Q

[II. 2.]

¹ A B omit موسعه. ² B Kasas. ³ A هيمي. ⁴ B C omit وو.

⁵ C معملهار. ⁶ C omits from معملها to kia. ⁷ B omits kasa وعد المعملة وعد المعملة. ⁸ A omits parale kasa وعد المعملة. ¹⁰ B C omit بعده. ¹¹ B معملها المعملة. ¹² B C وغد ¹³ A مهمله. ¹⁴ A مهمله. ¹⁵ B C ومد بعدها المعملها المعملة. ¹⁶ A omits ومعا.

noista nutoco, cop. et sets sucess. con neistaturan contra contine con

عحمق بلنده م الماله مده شهه. م عمله مدونه مده الماله مدانه مدانه

حمة مسوهر وحنى حد حبة العدة ١٥ همام المعقد عدمة عدم ١٥ حدة العدم المامة عدمة المامة ا

¹ A hiannis.

² B mostaliae; C mostaliae.

³ A nothee; C joile (sic).

⁴ B omits this name; C haraciae.

⁵ A makes no mention of James the son of Alphaeus.

⁶ A B omits his.

⁷ A B حالوت ; C حالوت .

⁸ B C omit from الأدن والمحالية .

¹⁰ B C والمحالية .

¹¹ B C omit from wook to والمحالية .

¹² B haraciae .

¹³ A B omit look.

¹⁴ C omits haraciae .

¹⁵ A B omit look.

¹⁶ B C omit on.

المنفحة م ممازعلم مسلوم، شرعه، "م عدله دسومه». ومن المنفحة مانوني مانوني مانوني محلل المحمد المنافعة المنافعة

حمر، «ممریلهای هر بوزه هدیتهی میمهه، همی، هر عملی شیمدن، هدی محزد حطفلین محرفن محرد محل حدمی لاحفلی، محده میماهههم حدملیدی هدیرهی دهسته، «

حة مولحم هي حديدة منطوه، قوم، هي عدل مسعدة. هلك محة المحاهد كفيلام وجمادهم وجوزادها المحتاء وجوزادها المحتاء وجوزادها المحتاء وجوزادها المحتاء والمحتاء المحتاء المح

معودة حد محمد عد محمد مع در المعامد المرد مع

¹ B C omit البيضية المبادة عند عند المبادة المبادة

مهالي حز احد، هم هم الهائم هي حياه ني نبخ مياه هي شها هي معالم در عدل مي المورد و ا

حمف معدم مدنه و المعلم معنور المعلم المعنور المعلم المعنور المعلم المعنور الم

³ B C إلكمية ا ¹ A omits La. ³ C യരുപരമ്ച. ۱ A صينياً. د C omits ومالك. 7 B C omit colo. A Leanne. ه کیمنوه ه B ا 11 C 00. 18 B C omit ⁹ A emor. ¹⁰ B Jloomal?. 18 C omits Luse. .ە**فم** C مغەه. from حعيه to manals. 15 C 012. ¹⁹ A C المصيره)؛. 20 A omits canal. المعادد كيكسل Ihea Jan.

فِيلى ﴿ عحب مِ مُعْلَمُهُمْلِي العمداء سجعب مقحب حمافِعه ﴿

حسن عل مولحه العلبية معل المقبولة المعالم المالية الم

عحده ، فن زعه دعابته من حمل حديه همه، شفه، رحم عدله دريه دريه المورد، وحبه دخه مدهم ورود المرابطة والمورد، وحبه المورد والمورد وا

حنبفخفین، محبه محبور الآشمه محبور الانتخفین الانتخفین الانتخفین محبور محبور

معد براه محني معرزه عدوه معرزه معرزه معانية المحافية المعانية المعانية معرزه معرفة المعانية ا ojo. Ichziento cancinos. com can ace acho معدون مدبحسا مدموه دحن معده هنكء مرازك ەلىمىسى دىمدى د جىلمى كىن سىقىل دىد مىلى ھے عنه حطيمه لملحيةهم. زعر بمسر دن اددر هر احداده. حددے دمع حنے حر صل حقاقہ، معد کافسار حنے الهلحنية والمحمود حجمود المحمود ملمو محمد معمد حام معمد مدام معمد معمد حصحته. وفرد همفحه محمه لدفيه ودحني. وبعلل علا بوعدهم والوحيدة، وبده المحديدة الرحم وحر عوقدهم المعدلة مدينة. معمل مفس لفر حدمه وحر يحمونهم. ه فِعنه لدهم هه حضر حدلهم. معمله حديشه حنر بجدر محذر كمازر لفر حمله. مفيعه حيث سحينه تصدي بمافيد لهلي. هلحية، دم سية ما عمله حيث. حبمحةه وسل بفوع لم حل محمل وبرحم قدم وجعسه وم وحضوم ممل منعدة و المحتم ا صدى جعيم دعدي. ماسةن مجزه دهر سوبلهم دنبيلهم، لحني. ولصب علحم مريد مستنه محنوه وحد عمل مفسر للحدة الله والمرابعة معادية المرابعة المرابعة المرابعة حده حدودهم. ووحوف حدودهم. وعملت لغر ووحمه ولعين الزوعج وحدوي المراها معمد عفرها هم ووم الأوعم المراها حقامه بعد بسبد مضعفة مداء مقومة مراعدك

¹ A apula?. 2 A conson. 3 A conson. 4 A apper. 5 B has each?. 6 A omits from two? to the lines has been left. 7 C hall? 1900. 6 A omits has. 6 A B omit loo; C omits ho. 10 B has end loos. 11 C looks. 11 C looks.

وعموه وحتى موسونه، رفعه روعهم ووعه ووالمه ووالمه والمناه السلام المناه المناه السلام المناه والمناه المناه والمناه المناه والمناه وا

حران حل بخساه وزوسه ورونه وحل عليته حلهه.

حر حان حصنه مقحا وهواهم وحن و دو المحدود مورد حليه والمحدود مورد والمحدود والمحدود

¹ A C omit مراء ما التحال عليه عليه التحال التبار عليه عليه التحال التبار عليه عليه التحال التبار التحال ا

الملتخمين للوزم دتنمم مجم محمد علمه علم المرتب المنفي مغيمة منفي عل عزة وهله المهمل المستحمر وهوم وحد احدة المن المن المعند حده المعدد المحدد المحدد المحدد المعدد ا صيف دم معرده له. محمدته لصف حد تعدم عد معافحم لعنى ممنخزس دهد ما معفد دمهن الم معنى لعجمه. صعمه، معلم المحمد عدد المعلم لحليك فهر هفوم هوه دفه. ومويه لهجر حسنه يقحبر. حدجه مفحله ذوسه معوديه حدحوه لغنه دبوزه معجز عصف حمعه المالحدية سدة مصر. "دائم دسم مدر حدمده مصوده. لعمحلر حسب والمزحصنوسهم ومروحيه العقم وعلمه لخافيم. معمود حد سدحمة العلبتياء والمعمد عد بعضاهم حد 12 فيدعه. منه دمخنع 14 دمن محل حاة عم المنابع. مهم جنهم حن حندك ١٥ حلم ١٥ معدي دلمولوله تاريخير مه دميون الله يونون مهم المريخ المر معنده المناع المناع المناع المنافعة ال وحونجس دوقه حدم حدمه المؤدم والمودم والمرابعة المرابع المعام حدم عدم الما بدا عدم الاستام المام الما عدم حدام حدم حلم معن مداء معن مدع مدعد عدم عدم عدم عدم عدم عدم عدم معن المعالمة المع حنے لعجب حہ لے معممہ ممدیوہ دسم حافیعسیم

a A omits رصار مناو . 3 A aloross; ¹ A B omit مراحمه الم C اجمحماء. . حبو (س C م مر B C ا¹⁰ B. • B omits و ...ك 18 A omits 11 B Juraa; C Juraa ; masil. امصل C (مصل ¹² A الله 13 م 14 B C omit 4-19. اهداء), a blank space being left for these words. 16 A omits Labora. 17 A C omit عديمو. 18 A C omit Loo. 16 C Logio. " C ومعام المعنوب عندا والتعالم عندا والمعام والمعام عندا والمعام عندا والمعام عندا والمعام عندا والمعام والمعام عندا والمعام عندا والمعام عندا والمعام عندا والمعام عندا والمعام والمعا ت (sic).

المراه لم المناورة الماء المام الماء مجتره، المحمدة الفينها المحمد، "محلك المحمد المحمد المحمد المحمد المحمدة المح ودفحه معند معند معندته ماخد مهيم معنده محبوه. سه حدمه دسم سلعد. مس وحقم دسمور حني احدة مسحدهم. امله حبل المسلم شبه حني علا حصدولهم تمبل دلمة مسحمه، تمليم ونبغة تعمومه، صم حدم مه، حجددته مزحيم مقحم دلم اهمدونهم. ملم هديد من حديد. مانقم محنه دمجل حن حدة معدله. مه هد محمده معامده مداته معدده مدنهم بمدنهم. «تحسام حملات شوبة موليه حصار حلسه وتحمير المار المار المار المار الماركة المار الخد من ينونه لحعسه 13 حد لونهن محدم 11 مرم فه و المراد المر ىقىدىن. مەسى دىرى كىلىك كەتىدىنى مەسىدى دىرى الحىقىك كأحصر مقحم المتلم احتم كأحصر كالحصر مقحم المكام تفه، حلنه حيقح لمعنه متحم بقحم، ممه وزفن ماهه لسته حجحه لهتحم مهتم. همهم ١٠٠٠ممه كتفعه مةحص مقحس. معهم بمهف حتر 18 معة ل ححددته حنايت مهنور حياية ومعافي حبره بيته بمانه واحكة حصر معتب محمة كاتحم معتب معتب معتب المحمد الم

حه د حل هملمه دحني ادلعصب.

¹ A husele. 2 A B Notes. 3 C asses on toke? II. 4 B. note. on a per series on the control of the

حصه حل مسحمه وحني.

¹ C omits المنافع ا

لعه معجه عضب مهمله لعنف اوته. منهده منف المدن منهده مدنده مدنده مدنده مدنده مدنده مدنده مدنده مدنده مدنده عنف المدنده معدد ومعد عند ماجده مدنده مدنده

حلمامه . معمد معمد مديد عليه محلمان عدم لم אם השספות הבותם שמה שה האו המספב בת حنمن هوه والم حديد مله معلمه هوم مرد مردنه ویدی در عزدهم سوری محصوب شوه حلای، هی سو حدصن جسيل شمم. حدقه سهة لهم دحدنه حنيدم حلسه الما جان احدة المعلم العم حر دولم «تقفحت». معممن حماله في الخاصية على المعامن المالية حنے لیوسے دن ادیر. معجز الف عدد معدد معجز لىفسى مام محمى ومحر فر عدمه بدين لمهم مجمعة. وسيق داه هم لعم ورحم « العني هم العمل العرب الع دعته دسية حملحه سحعم ملحدته عتم. مهسةنه محمدة مودلين خلمد لعزوسه مرنسه تعلمه لعزهن onhèura cuax rabio elmà situs. aplia elica مهنزده حديث الهمامح مر حصدة عمامه، قوم، مارس حلمح منهده معمد لخلمه دو حزسب لعزهم حكمة. ومذحون المنعض لمه المنحك. ومناحون المحمد ي

سبلم حر لحل المعنزلام على ممجة لصف عمله لصدم مناها ديم و المناه المن عنف مرتع فيلاء مرية هدرء مرتبء مريد للما مؤرده معجزه لعفي. عمل حجر حفامت دله سيلم حر لحل. أحبية في المجزه لعنى المرتم بأبهام وفي الحمر محد سره المرتاء المنام المفرزة حفى معجزة المرتب الترمهم مبه حجم المام اقام المنسب لحلقه عمله من موحه لم هديم حفوسه ، محد عمله هديم لحفوسه محله لعبونهم، حديدهم. غدة المحلة حلعه لما المراجة ممجدة لصفي. ممل حجدف حدم دسغس لتخلص داخر مائه الم حدفي المحزم لمه هکیجه حجم حفاهم دله سیکم حم لعل محد سبه حلم لحفاهم عجز لصف. وحم ممه لعف حب حديم له حسد حيسا بهجم ها بهنجر حسامه حمه وحديدهم. مسين عم العملي واجتبت الحسف دمالم الماعتا بسف دازه، خانه عده . محده، معلة دازه، ١١٠ جامة ملعده . فيفا تحمله الفرني معمله المامه معمله المامه حم تحمله. مغدة لاقهم حم حفاسه لحعبسه. سلم ١٠ لمحلم المناهف المناسر لحية منام المعاسب المناسب المناسب المناسب المناسبة ملاة الما عجمة لعفاه ملمة ملاوته غدة منف لحمة المام منتقوبة معرب مجربة معربة معربة المعلم المعربة معرجة لعنى. حدم نقدماني لر معرب بجعلم معرب

¹ A C omit & lines.
2 A omits from his to lules.
3 A C omit lines.
4 B less.
5 C omits lules.
6 A B omit lless.
7 A B 2 loss.
10 C omits ones.
11 C 2 loss.
12 B 2 loss ones lless;
C omits ones.
13 A omits lless.
14 A C omit us.
15 A C omit lless.
16 A C omit us.
17 A omits lless.
18 A C omit us.
19 A C omit us.
19 A C omit us.

املهلم روزه مازس حجد منف المحنهم حنه ممحنهم نِقد من لمسعد مسعد اخر حصف عدمام محدث مونائم مودل من لعزمه موزعن غيرة مرد لعلمدن دز دورد حيل دسم دصدله، معلىحف عبد من المورد «صلع، محجة محنفي سةة, المزيد المحددسة، محد مراكبة ىدەنجەننى معمل عدمائى ددتر معنىلد. ، محل لىصملى دعلىحفى. مسلم المالم موتم معصوب عبد من عبد مماحد من المالم حم عصمه وحتر معذل مهمة هموه المحر هجمة حر حتر قةهما. معد مرام بدمعدية مع مماعلم. اعداه الم علمدم ونعد لحلته ولقوللنه. وحد المعرفة و مع موهم وتعلم والمعرفة محمقدهم. عنه لحققن مبقد لمن المتعدم محمقدهم. مهد الشون المناه المحلف عليض عمود مناه المناه على عمود على المناه على المناه على المناه على المناه المحمدة مدية ماليلة معيدم مبده لمدده. مجه عمله لشنف روزيم. مدهدم محوزيم ملحفتهم. مزده سلم معروه حدمه لفزيده المفاته والمعروب ما معروب ما المعروب ما المعروب بحلم مد به به مورسه، معجمه معجمه الشهر المام معربه ال ٣٨٥مون ١٠ مراحه دهم حديمة حديم ممرة منتب المراجع صعدمه منفي. معمله قالشدي دورم ممرفه لمزيدوهم مافزهر. ۱۰ میلام مل محبیه وحته دهه محبه ساء سيامن عضاء منقد الما معدله مؤمد

¹ C وسكمه . 2 B وهنه كالهم . 3 C رصن . 4 C ك . 3 B C رصم . 4 B وهنه وصل . 4 C ك . 3 B ك وصم . 4 B وهنه وصل . 4 B وصم . 3 B ك وصم . 4 C ك . 3 B C وصم . 4 C ك . 3 B C وصم . 4 C ك . 3 B C وصم . 4 ك ي الله وصم . 4

جاء مانه مانهده لنعقبه حماية وين معافره عربت مامع معمد معمل معمل معمل معمد المعرض ال مدر مالمه دد جمعهم مهندام، دهه مالهه دليد حد خونی ، حصلمه به مهاسه در خواسه معلق عملة لكازحد حتم. أحل سُعفعهم وهام اخدد و عمامه وم حفِدل سعم م دهم در محتم دبومه هم مهاده بفسم حز احد معده، لحسله لذه ودنه بخسنك دحر حديد نصحير سته. وحدة بفكريه هوحه ددهده بخدة دحد "Application of the forty of the contraction of the second ٥١ بومه حته ١٥ حتم لمعمل دحمه دحمه معمد ١٥٠ المنام ووجه نمينه حلا ولوموم حمانقدم حددهومهم ٥٥ خصة جعبزماء . حمويل المراجعة المراج ه دمنا دم دمها دم دمها دم دهمه دونهم دمناه دمحوه. محل مفقح فيفي المهلاني شوه لمحفوظة مديمه مالاعد. مستنك محدوه. وعل معمل وملك وفيد القوم محتوهم مهزدیم علمصر، لدونه سله ۱۵میسم د میدقصر دم المهفخير عل مسعم دولهم ١١ بهدل بحيث ١٨٥٨. ٥١٥٨ حضدن عذمه لمه سميلنه وحدمه به دونه دم المله المحصف البعد عموده وزير حصف لحنوه المام اوام ححمماء معمد منواه محمله بالمامة محمولة محملة

¹ C مَامِكِيكِكِي . ² C مَامِعِيْدِهِ . ³ A معياءِ . ⁴ B مامِعِيْدِهِ . ⁵ C omits معياءِ . ⁶ B مبيامِهِ . ⁷ A الح. ⁸ B مهاء , C معهاء ; and B C omit معياء . ¹⁰ C معياء . ¹¹ B C omit جوء . ¹² C معياء . ¹³ A حدياء . ¹⁴ C omits الحمياء . ¹⁵ C مامهاء . ¹⁶ B معماء ; A C معماء . ¹⁷ A محماء . ¹⁸ B omits العمياء . ¹⁸ A C جوآها.

حد مد سعمه دهني.

م دله الله عتب مالهم برسم. ومر حديه معلمه المصوبة حد عحدف هذانه لحامه لحدامه دعده الم ومناهم مخنفه عبد المرام والمرام مناهم المرام المرا حسله الملحنية، مدم ويعلجيه، لحني دونكم عامله ف مراديد دم حن حفله عتب دعمد دعنودهم دهعم حسم ب فنعلم وم وم وم معدم لحن مومون بعصم وم mo rraio Leis eigens ofa est seson, oeuro, el وده. لفليدف حطمنه هوم. مصوره فه مطلعم مطحت שנון וֹנְבָא יֹהַמָּא בבוֹשא הבנוֹשׁנה. מאעלבה ביב מאבי له. وصه ملبع منه. هود له فعله. ولحم يهوم له יבהת הביצ כן מהכים י ינלהדא הי המבהואא. שביא مىلىسىفى شەءە. ەھلىم عىدىقىسەنى. مىغكۇنى ، دېدىنىكى. دادد، عصمني، مسائل مجراه، وسحعامها هام هوه. ماله مراته بالمرتب والمتساف باذبابه ماله ودم فر دهیدی قوم ک مدنو دحنی حدلیم ۱۰ ایمنیم المناهدة في معدد الخبرة المعدد ححددته و مدنه الم دحم ممله معمر دنمي ليعفدونف حزلند شوم. وحدده ملسم عمليلة حرصنه لمحمده تحذی به کارلمان دم به الحديد الحني ۱۵ محدوسه، مر

¹ C Jeonal. 2 A on los Jon Jacks. 3 B socials, and omits the words one 2 socials. 4 A on one. 5 A omits Jon. 6 C omits pro. 7 A C omit o. 8 B socials, and omits the B C omits Jon. 6 C omits pro. 7 A C omit o. 8 B socials, and omits the B comits Jon. 6 C omits socials. 8 C omits Jon. 12 A omits socials. 13 A C omits socials. 13 A C omits socials. 14 A omits socials.

اكملبة مخز. وحزوجه شه وبنيه. هم ووبعده الملحدة علانه الدني ورحم، مزحم احنى حتم دلونه. وعنه المعلام تهلعه دهري مصر موله لمن حدده لعلبته. وله علمف معمدليه. حيل دله علمف دعم شوه. دوه لمنة بمحدد معوده للم ممافيد قوم. "محلا بحدزنم حد تجده مورة في الملك وعدلهم المجنوع حفي لعحمل ما به معدل من به لله له عدم حدالم. فول دم ديم دل جدد منه لم. لم معدس ماله والمحدد المحدودة والمحدد من المحدد من المحدد من المحدد من المحدد من المحدد المح حقنه. ولم عمل لم هلاقه ١٠ ووجم وحعبسه حني. لحلموهم وعجم لم خمل محزر وربعف مخز حمومهم ومحت معديد وورسه الأوراك والمادون نِيْم حَهِ دَمَهِم، دَمَهُمِهُمْ. مَخِفُة لَمُسَاتِكُم دَةَ كِلْهُمْ. حَمْدَهُكُم دَسَيْم هُونِهُ واحسم، من عدده عبله، حلا دعل حدم دهجة حني لبولويم هجغ. محخر واحسلبه بخميه حجمهالمةر. ويحملهم त्यकन र्वक्रक रामकें कार्या कार्यक रामकां أحدى. حيل وحد مه نبحظ خمامه محم ١٠٠٨ أجار بنيا حنع مالمنبعمه ١٤ معم مدعة مدين معنه محنة ەحتە ھەدىمى «

[П. 2.]

¹ B marino. ² A mar?. ³ A C omit (200?. ⁴ B omits (200.)

⁵ A C male, and omit arino. ⁶ A omits e. ⁷ C marino. ⁷ C marino. ¹⁰ B C expressions. ¹⁰ B C expressions. ¹¹ B C from? M. ¹² C marino. ¹³ B arino. ¹⁴ C marino. ¹⁵ A harino and har?. ¹⁶ A B core.

لحديثهم. هم فيد حدث يحدث دعصل يأدع دحتم. والم دلمانه. والمرابع مخن. محمد صده بجعن مديم بمحدل عبسم عم الملحقة. وصه حسمه لعنى يلمه زدمه وحديده وحزيده. المحر بغويم بن محلا وحديث شه محبعهم لا معني والمعالم المعالم احسمه مخدع مدلعمعاء مهم قموم وحصده معنى والمرافع والمرافع المرافع المحافي مع على المحافي مع المحافي مع المحافية المحافي حلسه مخنيم بنام وقوم للمحر بنحيد كنام حسله مالهمواه و الماله الما فيعد موق من حلم من موق عبلت من موق على في محد في المرابع المر مهر بارع در المراقع ا لمله. ماذه "شَوْم ديلة لم صلام. حد حيليت حملهم بحقةه. حلا بمفنف ١٠ بحم بمحتملم كستاسك المنفزعلم نهدم شوه. ١١هم حتر حدمله حافقها شوه حقاله. ١٥هـ مناع ويم المناع والمحمد مناعب المناعب المركبة العرب ب في مفحم مقوم المدلق المدلكة ال حن محنه علمه 10 في عم عدم المعند 10 مديمة لله مايد له خزوجه قونهم. ١٠ مع سله وحزب حامله هربه حلا مرحه مكا .ضع منع منعامة مقوم المعمدة عن لك هدي محرب بتحه منابك بنحليه بنابك بغير المانه معنه. محزر

معمر لدترسه. وردر الاتحاد، معمد المتعام وفراد القديم. هنقد لسيبة مهدهم. معمم لحبةبك منقد لدويكم معمدهم ملاعمة بخدله والعدم مفحد مر سحيم لتبحير ليبحيه تملقين المهزه لمزحمة مفقيس محر عجدته لتبحير ماةيم بوتم وفحد لمازحم مملقتر وماؤه عجم معمدة بدير مهلة حر بعد مهلته ، ممخدني حر بعد معتب حر جعدديم ملقم حديم منعم مللتم محد تحف م سععه لشعب ه فهله علد حته المعلم معلم المعلم المع erzen. oj sim han er nad se om en afrancom. many rices with leiton rapie. alei richt. ملحديه ومدلاؤهني ملاحرة وسحم حافة مادحم معتمر. معمددد للحفصة حملمة وحومة. ولم يعمدن والموالم مراح معد مرية من المومة من المراح ا oution trada the instance or the lutures حصفت وبغجله المتماهم المعرد عجا عرسه تحفظت معنى المعلم المعلم المعلم للحفظم ÷ apra ceres uganıı

حد مل عيسه وحني.

حد دم حرات دعرسه. 12 عدة المترات حرب ملحدة من المارة على المارة المارة

¹ B مات ² B مات ³ B مات ³ B مات ⁴ MSS. المحمد ⁵ A omits محمد ⁶ A C موجد ⁷ A writes وبعد twice. ⁸ B C omit مات ¹⁸ C وبعد ¹⁹ B مات ¹⁸ C وبعد ¹⁹ C مساله مات ¹⁹ C مات ¹⁹ C

جنب، امق، هوه حصموله الحتر معزل محنف تمخلم سنه مهلا المدخل المحنف المحمد المح

حد « عل ومحمه وحني. معل ونه وعدد عم معلفوي. معل ستلم وهد

حمة مة مه معتب وحده حدوه البحث المعلم القعم ما المنطقة الملحمة الماله المنطقة الملحمة الماله المنطقة المنطقة

¹ C uṣi uṣio. 2 C uār?. 8 B graso. 4 A omits hau. 5 A C loo lgao. 6 B C haar hel?. 7 A li?; B C hiệm par? mi? sao, and omit tam? him sao. 6 B cito cara lar mail ibao. 6 B cara cus; C cito cara combi! lam? hum yel. 10 C helo; B oras!. 11 A crim!.

هدمه تعديم عليه معلمه معلمه معدم معدم معدم معدم معدم المعدم معدم المعدم معدم المعدم معدم المعدم الم لمودله. والمؤلك حجم. غلم شوبه لذه. ولاء حذيك شوبه لحقحمه مه سلم. معبد حلم ليهعبمنلنه. معبم isa 'rfocis oasea cenes. osab, 'oagea là lellos. ەرە للىك يقدار كەدىن دىغۇر دادىدى ك كلىدى. مماه فيم مريخ و مريخ من المرابع المرا करनं क्राय हार्यहांकांके. क्षेत्रकेक व्याप्त कंक हत्क जिल्लाक न्याप हार्केष्य, विश्ववक्रक, दिश्कं, क्यार्टिक, विमे कांवराज जलके. वदर ugh once Lise seide olise sass napeig. origi سمين ومحديد وعملي وهو واعده وموسر مبحد العدة حل والمدفق حلمهر. ١٠ مهم فلل دفه ١١ صلعه مهمهمون وبقلهم. محذم ين κερίνη καθαίνη σου είθο και οκιάτη ειντιώς και ειντιώς ο האב מה שוֹסוּנה 13 בבורה האבש בבופבשה שמם. סבו مهميل مفسر مهره هلحيةه، عمله عليه مصحمه، حصه عده زير مي و مون المعن المعنى و المنام على المرام المرام المعدد مفسل لمه ۱۰ متحده لهد ۱۲ دمده شه مداهم مهد الكسنام بقه حضي سن. كالمسف مقوه كسادل الا وحدمال والمحددة المحددة المحد הבָלא במביא הכשמבו המח בבגבוא. אשל 10 האכנה המחם הבילא

¹ A omits la year. 2 B charge. 3 A source. 4 A B lamble.
5 A aman?; A B omit an?. 6 B omits one?; C one? one land. 7 B charge.
5 A C omit one. 9 B language one is. 10 A Shallo. 11 In A written upside down, aft. 12 B charge? 13 B one land. 14 B one. 15 A omits from with to charge. 16 C was.
17 A B ohe?. 18 C hall and omits one. 19 C pass?. 30 A iso?.

حلمصر دورهم العفر مديد. معلم ومعمد هر عصب «هنه دن، بندید «ده می آدیه له عجمه. دامه دنه الم علي عجمه لسزاله الم المواسم بالمال المالية المعلم، دست شونكس دحمد و المحمد מסא האורבבבה. מסא הין הבסבהם. מסק שמבבבבא. مفسر مر حد حدل شوم لعه لعزوم العروب ملح الم معم لع ميضِت مناه فيليفه مسمه لجمه لنفس ممزحيه حصرة مستم ودرون معن بخبونها بالمان معن المرابع حدية ملهم سعَحيه حخم شهم لةه ودمهر. يلل احداثه citoù rapionin jand ara arcien. ozein cerioa, جستونه ودخير توزديوس. معجز لف المحلم حدر مل برحد منه، المحمد المدر ومجم لف وحل والمحال الما لما حوصم They are the series on the series were overight لف حديم معامِلمه، عمدني لله وعمه وبنوس بخديديم. هِدَاهُ وَ لَتُ لِمَا يُدَوَيَكُم وَدِوَ وَلَوْكُم مُوالِم مُوسِم فِلْ لِحِمْ هِوْ وَدَاهُ فَ حم isaah لعب مهزيم المخله الأولمسر. حيلا المهافات حز محم محم معن معن معن معن المهافي معن المهافية معن المهافية معنى المهافية حلم ممحزة له. محل معم عل فبنكم وعم ومفسلم Khisan Rasan. orth whiteless resident न्येत हाक्किक हंडल हार्काम, जांज के हठाज कांठहल. ज्ये

¹ C page. 2 C am. 3 B C loos loo wook? 122 mo! 4? loos loos and (B omits pas) pas on 200? 4? loos loos loos of 201?. 4 C omits loos. 5 A loos. 6 B C l. 7 A B or loos of 201. 4 loos. 14 C loos. 15 A loos. 15 C on loos loos. 16 C loos. 16 A loos. 16 C loos. 17 A looks. 18 C on loos loos. 16 C loos. 17 A looks. 18 C

٥٥ المحام المحامة محمد الحددة مد ما المحامد ا معدده دهرق دفرن حفين حسنواه بهمه. دمية حفيله محفوهم. حد له عبيله مصميح وحفودكمه. ०स्ट्रंग केंक्र ट्याक्रंटिंग एकक्र क्रास्ट्रंग केंक्र वर्ता कि حلمهم بالمام، مع نجمحه شمام لمن حمدة المم دهندوها لعودميه السلشموني ماخذ هوم الموني دها جةمه وحقيهه المرام بحدود المن المن المحمد ال شه در ددهاز بهم نبهم قه حدر قه جدد لدفي داوسه العماديم محدمة عد حجاد من المام الما الماحنة المعملاءة والعتم وبالما المامة موه والمام جمود على مصر بخليج 10 لصف بروحه بجمعة ملاء محر هدي لمتحولهم حمايهم وبفحله العلمي عجبة وحجيبه مراجه عفد لمل مفس لموزور دهزم ويعدو حده موه منع حدمة عدمة عائدة معاناء موسع المعربة مناع معربة بالمعربة مناع المعربة المع حاف حديد. ما بنجمه المرابع المرابع المربع ا لحنجليه تخلي ويصوفي مع حجد وم بعدد والمحسوب وهيام هم هنام بهم معملات عصبه منون مرد منون المسافق المسافق المسافق المسافقة الم علمه. ومله مع عصمه ۱۲، ۱۲ مفده خغر بنصده دحمه مهلِدين مه ده ده ده الله المالية الما באכא המבוא הבובה. מכוֹמָשׁא הממָגא העלה

حب ب من بخمدین محل حکی هرفی. حد مهازد، منس ۱۵ بخمدین ۱۵ دهدونه حد ستمانه الماله، عتب محاف الملم عتب مهم ۱۵ حدونه لباده متبعمانه،

¹ A لاتعبعه. 2 C الآوليد. 3 A B C كِنْ بِغُلُون ; on the margin of A, fol. 66 b, is the following note: كونها كان المسلم للمعنى المسلم المسلم

ور محمد المرفي ممجنه له وحر مهنه والقالم. فبنع حيتهام، حنوبره مع مفق، حفصهدر، حجد عهم له عليهف. مماؤم لما حديث منزده للله. ممجز تحلم سبب مسبه والمام معلم ملك معلمه المام هدی. هه محد مدهنی. هده در مه وحدید. مهدم ق. اسحواله ولعاة ووهديسه ودسة حر مقحم حو حدامح حنيلك شوره المازة المعدر عدية المعدد مورد عنيدهم المدن حدودهم سدم مبده هدم مملت دنهووزهنک، صنه دم المناه مناع منام منام معدم محمد حدم الم به دفع بودهم حصر بالم ملك من المعلق الم جبلته، "دحد بلحف حص مرد عزالي. منفزد المنه بشز مهم عدولهم. محمر أخم حدم لحل مر مدتم سله للهساه. ممي ١١ بخراهم حدم حديه دمر حذة للحدم مسةيم. وعُه، حنے حصم نم مقام علت حدمت الحبام صافعه حمد، حبه مي صحيح. لمومم ١٤مم فيلا لميهم ماحزمه. ١٥٥٥ حمله فيلا حديم سي دونعه. محنو وحض عمله ونحمل منه. مه حن حديده ملن عدام محديم محزمهدهم. مم فيدم حدة من ما كلمه من المناسبة المناسبة من المناسبة ا حسف إهلى. وأفية حاقلات مملة همة, لم المعد نقيم مهاله حصة حتم. مغمدة لغلفم سهمه ملحله محمجة. ونجد معينها بعد بهمت كمن حديم الشودية حديد مدر المجلعة

¹ B C معداً, and omit المرتبية الحال عنه من منعان . وهداً. A C omit منها. B C معداً، منازه المنازه ال

معنوه الحراني ملح صور عددت متمخة كمر المصعد من مع عملت للله ماحمده دلله مجام لحرزام. مصمه لمحم حديث لتحمله دهزةده. وحد صنع بنا دهم علم معلم حديد دحرني وليه حصف لهنم لعلته. سد وعجم المفه. صمد به بنوشده و بر محده د به مخده المخصرة مدانسه ملجدمعه لعف. للمه سر له بعدمه. مفي مدر من المنة سعني وحد فيحم للازعم وحديثه وعجف خَوَنَدُهُولُوں میں تقوم کے لوتسفے متوصلات داؤنے۔ المانے موقيم مسته. تعاطمه من مع سفتحه معطقه عدد المخطب يقةه مميد محد العباد من معدد معدد العباني. ضه من لغر حديدها. ١٠٠٠ مقيرة مام ١١٠٠ مقدم حديدها «ن فحاء. عجم محلك معرف المعانية المعان سمفناس بسطهارد. حيل وديدا والمراحب ملهم حديم بطحومه. معود دندمه متزفاته حملت حديثها ديميهم ديمر ديد مخدم معوب محدي حمضه عدم مهضم حلع لم يعجد reens. dar teles relais regular mass lej. معلوم سد سد. محد جل حني. ١٨٥٠ عقد ملم ١٠ مقدم دفوره حلمه مدي سمل حني خدم شمع وزيف بسحيمهم. ممله هم بكرز. فه دمسحه حر صده حتمه. سد حر من منافع المناع المنابع المناب Lad esió serjy. Anhite 11 lab asse oirs hal

¹ A عصص م 2 C omits ooo. 3 A على . 4 B رما مامتك م مماعتك ;
C رمه مماعتك مامتك . 5 C مبيعه مبياً. 4 B بلغاً. 7 B بهالمار؛
B محق ككست، 4 ك. 10 B ستعاراً. 11 B بهالمار; C omits this word. 12 C المعاراً. 13 B C المعاراً. 14 B بهالمار كان المارة . 15 C المعاراً. 15 C المعاراً. 16 A المارة . 17 B C بهالمارة . 18 C المعاراً . 19 B C omit رما أ

لللب دبلبد حسمود. دخر ادم مماهمه وحد جدم لك mber 4. oche > soafoo ami lob la suo. rijenendo حندة جهمده لم مله خصبة حدر. معاجد هم لماه صامده. محبح حديم وبمورسية عندم والمار مدور خود هزفوه عل بلله. ميريم بمهنور مر حيومهم. مهنيمه معدز فيلا للتب طعف وصد لسم ووطعف المتوحية. هم حد المؤالم حسه ملامله احد المبعد مع معلمه متع منعهم علمه عمرة منهم منهم المقام بالمه المعالم المعال حكه. وحد ممادح مفسر حن اعزبه. عمله محمه, ومزحه مدم مدهسي. معمر مده علمهر. معملم لم مصدمهم. المعمم لهم حددنام. وحد لم معصوص لنفس مللوص لرمزيم محموه, حتد وهلاؤهم لحدميم. ممخزم وهر לארא תבא שם האם הלא הליבו בגבא האם לי הבשם ב Kon der orangerion. Tobbe on bising of the تحديد مصدر ند زامن و محدد محدد عدد المرابعات المرابع ا محمص، مجنعه مصحمه لهسله عمله معنهمات حر مهلات حلد صد مجن حن لداهد المدال المعالم المالي * Myrin grow Lyph, gring is nogerto

مر مد خينه الله وحدد الحدور.

معدلع ،سفحه معجنه كماؤهن. معمد معمد معلاء معمد معرد الماء معرد الماء معردات الماء م

¹ A omits وبود. ² B مكلمود. ³ A بحداو: A C هكا. ⁴ A B ابت معماده. ⁵ A لعم مض. ⁶ A B omit بت : C سميسهم. ⁷ A B مكلمه. ⁸ C omits والمدارد. ⁹ B إدا الله ¹⁰ C ساساده.

صداله المن دهنية عانه عانه المنه المنه

المحدود المحد

لله مد محتون معرفه معرفة معرف

حج اجم محمولية عفد حدية لسم عبيسه محموس معديم ححديسه لحظمه. لجيه الماحسة تحلم حتم هاه موةحديم. وهدونه ولحدقتهم ممرؤه لعدوله مصلم اعجمتهفي. أزنوندد دا المنظم المهنادد دا المنظنهم و المعتشد ده الماددة و المنهادة و حبشانه و مهن مراغة من المحمد والمعادد والمنافعة معنا منافعة ما منافعة حة المعندة في ما المعنعة حة سفلية. في المعاهد مناهد عنه المعاهد المعنودة ا عبعنف * صلع منحم لجده حدنه * حِصَنه ملع * عبد معتمر * مسعبزه ده ښود، خ بناه ده ۱۱هده ده ۱۱مده ده ملاني صلم منحم لجيه لحفائه، مخذم يعن منعم. دعبة حدم المسلمه ۱۵ میدود میده میده میده میده صبحم هموه محدده لاتم. ممدم فود لعمل دنبول ممن حم سه لاستب حدجه دونس حني مسلمه ١٠٥ مفتحه له. مام سمفوطية صب حدمه. مده جنده لمفاعلم سماهاسفية علق حديثهم. ١٠ معجد عوزه و حلمه ممهداد. مفيع لود حقائم ولعمة محتجم المفعد حل وودلم وحق حمارة وربع المالة معنيات في والم المالية المرابع المالية الم

¹ C omits مرد. ² A B omit Joon?. ³ The 'Cave of Treasures' (B, fol. 40 b, 2) mentions three kings only: المردة و المردة و

حنوسه امعمده معموني مر حديسه لحدود حزدهم عند من حر لازمام للمنحدة منهم حزدماه عدم ليغ شبحه ولقليم لممدل وزه. ولم بين مراهام مع مدعده مريعه مراهاءه معصم حطسائه شَوْم. ش, دلم مطههر دسد حر معقدم. هموزم المن حر علين مع منها حديدة حديدة من الله اعدة العصيم حمنيكم حز عمله. وحمفله بوهاته. موحدي الم صنح حدرموها ويوسون عدد لصفي لرليمة مع المحدد المحد השלה הבל, הבלשות המסה. מאל אבל, הכלשות המסה. مَّمِهُ أَحِلُهُ. حَدِمِهُ لَعِلْقُلِيهُ لَحِلُمُ عَنِيهُ مَّمُهُ. حَدِيدٍ مِنْ منحه المنفزيل مدر بومه حر المل عنفري معنى لحزيه حامزيم. مله منه منه منه الما ١٥ منه من الما ١٥ منه من الما ١٥ منه الما منه المنه الم أمحه ومقدم برايم سلم وبدلته بحلم يمغ حزومهم مدمية موة بعاضعة المحمد حلم موة حيه معمدهم حبة لم قبه. ممحله ومنحم قبه ممر قبه مدحها حدوده الشه وحديم ونجعا شهم مخعمل حرديم وفائم الحعنيه وبعيزا. ولم حفولة هوم حودهم حاومهم محسمه. ملم حرص للهسل سنة هَوم. محرم لعل حلفيكم تقوم. ممله والمود محده ولله حلا مع اعده والما معر مهد « مرکملکونگر ۲،۵۵۸

¹ A omits المحمد B C omit المحمد كا عدم المحمد B omits المحمد A C omit عدم كا عدم B omits المحمد B omits المحمد B omits المحمد المحمد B omits المحمد المح

ه A دو. معند المعند ال

¹⁰ A Joo. 11 A C Jeans on. 13 B ook whee?.

له خد حمدت ممافقه وصديسه صمح حملته محني.

بمنهدر عصدية من حصد من المارية والمارية والمارية والمارية المارية لحكة على دم دهود صافحه دره فلله للتم حر دن مة الم عتب ملامله. لم مهم خم وصد على معلم متع بهة مسمع شوه مل حزير بريان حدر صوله لصفي مه حمون عد من دن عدم حدد عدم الم حم ' وهل د حديده من من و ورد و المناه المن من من المناه من المناه احله على محبة حصرحه. حدمن منه منهم ويصرف حدصفي. مدمع دم حزر مفاديه دوحه ددهدا דובא, אוביו. דובן סדוב וכוא שליאא אולייו, בסבבא. בא المن المنوان المنافع ىلەن خىرەرد كەلىھ. الله شەم دىسىنى دىنىزەنى سىلىد. איבוא הובסף הלהבים ולא ללהב בעל שהא בן מהמ ובוא عربه مماسر لصف معدي ملم بنغ دو ممالة حولفهاس. صدب مماسر لصف ححديسه. كم حرب قبوه دحدازة سىنەسەر. تىدىم جەزەرە حر حة لەتلەم عتىم ملاسلە فىللا لتلك كه المادة. سحم ين موبك حربه، وأبعك الصنة والله عدد مدين المنام مع والمام موهد عدد المام ا ٣١٨ بعد نبحة ﴿ حل دسه ١م ١دهدد شه. عرد دهدد هویم حصیم نه حسامه احلیه. انم لحدد دلم هوم حر كسخ موق حلس حام موق بصماسه معقمه معند، ساه «بهماس، حسامه بهم هدي. حجل بطهام مهندي مهدي ديم

¹ A بحواء. ² C محمد، ³ C من ⁴ C محمده؛ ⁶ B omits بسيد ⁶ B بحواء ⁷ A المسكو كد; B محمد المحمد و B omits ومسكو. ⁹ A C محمدال م

ىلخلى، صدم ىملى دىغزىلى دىيەنى. محازنى حل حتى بيهٔ ته محل و محله من المهادل و محله معبخه مته. مخة لم جمعيمه. هنه ومهل علمه، هنجلا منه. هم مسله. يوه ند حديد. من مسله. يوه ند مديد. من مديد الم ازدوعة. حر عادمه ولل سله عدم يوه ويوه مريد ويوه בי. בים בים. מאכלה, יזולעוד מבין הכאל מם האלם בים. نه و المنازم وعديم. وبرحم بهماه المناهم المعارض المحمد. مراة عنا . مرية من المرات معادية المرات الم به المنابعة من المسلم على منابعة المنابعة المناب حملت مضة همامحت عميزنه عممانه مضه تضه حلا أدلمه حفيدي معمة مريكة وهدا المريدة ال صلى وللبط لعف. والهيلة حيام والعقادف. ومحمر ووسم حمد الشه بمخرف لعفي يعدرون الحدم مريديم در لحبس مهة حديد منفزده مل معددهم سه مرزهاه مارساه المحسف حس. ولام نموده حن حيث وسن والله والمحمد من المحمد وقع مربع المراقع المربع المربع المربع المربع والمربع والمربع المربع الم سه سد، سام محم سام ولنح ما المحاجة، المحمد ا مه حدده تنيم دنبة يم صلب ١٠١٥ هم حدم هوم. تحقق شَوْم حيحته على حني 11 عفد حعبسم. 18 مؤدم جدم سمد ٠

¹ B (1); B C oi. 2 B word he was. 3 B C omit oi.
4 B Junkson. 5 A Joseph. 6 A B omit win. 7 A B omit line; B C omit line; A B omit line; A

تدوید. وهدی المها الحد المهاد المها

صلح "به أنه أنه عبد مونه مونه. حد نامد المهم حل بحديث المنت المنام المنت ال

¹ B omits from عمار عدام دوه المان دوه الما

some itin i rubede eardon. org siphipod mirodon ed former. Back area d with. ber iso my Albo wily. it co bace suit es out and منحبل محتنى. معجة وحر حديثه معلى عبيل منهادة عل عمارين معل معدف معدن له دفينهد تعمد لد جمِعلى بتسفة احن حيل بهسجميد سقله. معم تسفق حم حديثه. مهدال ونبعله لنه نبيطه. معدد المداله حديثهم معدة عنافح. فية لمنهم ودم محنوم والمعافية بعنهم والمعافقة المعافقة ملعه حر عنزى. مدم مهم مصعد لحمينه معمسه مخلم مهنه جَبَاه. محموله ۱۰ منه دنه وجنازه ۱۰ محموت محمد، معمر دعمونة مد مهمه قوه المحر تحمله ونلان حلافهم عل مدة عداهم مصم مداعه مرام عرفه المواصف. مفعدمسلم وحدنه سيهزي حلسف. موسلم وسلم زدهم المد. ممجة لمن حداد مدامي صم ين حضدة سعوله المف معوله المحمد علامه المالم علم المالم ال لعف معنه دونمه بمالمه هذبه حديمه صديدهم

الله المحمد الم

عزمهم الزحدة على مصدر بفحر مهوه لتعسف. ممهزر مصعد " وخلعتهم معزينه. وحد مهازيم صلم حلحه. مهمور له حلموه دحزيم صلحم ممجز له. معمد حزه ددمرد. لم لهدسك لجعد لحذيم سنهله به فه ينه بسامله حق حم زوسه بهه دهه، معمية هجة حض مله عجة حيث ه معجمه حشريم جحلين وهوري معميحه على معمد عوليهم. من شه درلک «معمد حص، ممجة معمد ،دنين هذا الا بند مد مدامه والمناه معد من حديد حده حداء معرفي مصمة شمه حنده حدة معقدته. وحد محمويه شمه مرير مريمة ومعدم مدر بنعمر همه لم مدر הבסעלים. האומס מסטת שלים ואים האומס מסטת הבישורים ואים שלים. شَوْم كمعمده. وحدفينات شوه حمد كالله المحتدمة، وحد المعمدة لحزيم وليوهد احر حته ودوسزي ولم مهرييه. همة "أزد دشات ليمهد الترلزين درهنومك. حدد السرف « حديه ١٤ حديد مهريه

Lo . L colem reis recent.

15 B omits Je. 14 C marian.

¹ B C omit 3. B C holization object. AB another?. BC of wife.

B C omit had. B hasabe. B C litamile. C unaman.

A omits co. 10 A honors. 11 A C only ; A B only. 12 A omits ho.

مهماليم دنام. مهمنم عصم خنديمل المحاله المحالمة لحر عصم ملعي، هنم بعمه زد. ددزه وحليه المعنه. محزم حزيم لحلمه. مه ما محمده وحديد. مديد مد مد مد المال مادل حلمم مر لمهن ، معني حنى حين حين مندلم فأبديه فهما فالم مستعد بمستهد وعلم لمهم في أرمو علحن بملعدد. فِصوب وحد عجني ملعدد علحن وحذيم، درعا معنام حداهم موجد مفسر حداهم الماسعد لحني حداهة وحدير عب حدوم لحدي وعوني وور حديم لمه ملعد عبه مة شم الملك. مصعفي لحماض محملة علم म्या, पान क्या क्रिक कर्मित क्रिक्ट क्रिक्ट क्रिक تعجز ورسام المرابع المرابع المرابع المستنام الم وروعيد وحيل وهوم على ومدهان وحميزهم بعد والم قصونعك محطبيد والمهر معربة لف وحد المسحدة مما لم صديم. مخيم شه دندلم بمن مديد فحسدهم. لم صوم حمر حمة المه وعدم معتم متعمل والمام المام المام المارديم. وحكي دونت ممحدي ونبي حزب ملصه وعبد Le oly who were the selection of the al معمد معدد عبلي خليف. ممانيعد معمد حيتهم، وليعم معجة. ويع مديد ملكم معم دين عبده روی الاعلام به مومم بر ماله المام به به موم ماله المام ا فسيل مدم حدله المراة وساء المدمعية ميل مسةم حديث مناحب من مناحب مناحب

¹ A B omit (a) (as publisses. 2 C of has. 3 A C omit of. 4 B life. 4 B loliens. 4 B C last. 7 A C hast. 8 B has lo; A dilates. 8 B has as; A B omit has. 10 B C last. 11 B st. 12. 12 B has ; C last.

هومهدای ایمالهم، دافه ملی کا دیدی، اعماله لحاید دیدا محمال مهد لحداله به دیدا محمال مهد لحداله به محمال مهد الحدال مخالف دهدی المحدال مخالف المحدال محل و تالی دیدا مهدی مهدی محدال ما که المحدال ما که المحدال مدر محدالی محدالی المحدالی المحدالی

له د حد مودنه د بحدند لحديم حداسه المحني.

حتمر سدحده تحدهن مسحعه دهدن دهد عتب هماه دهود عتب هماه دهون دوه مده مدهده مدهده دنس وهده قر عزنه عله والم همه والم معدد ده المصددة م مالده والمحدد المحدد والمحدد والمحدد المحدد المح

¹ B C الممكر . 2 B C مهاديمك معدد مكوم . 3 A العدد . 4 B C omit loo; C العدد المكرى . 4 B C llum ه B السبعة . 7 A C ويتعد ; C معدد . 1 In the History of the Virgin Mary (A, fol. 131 b) Gabriel is said to have appeared to Mary المكام المدد المدد

لَهُ وَمُعَمُّلُمُ لِعَدَّمُ وَمُن مَّنَ مُحَدِّ مُحَدِّ مَامُزُدنِهُ عَمْ دَمُوْلُمُ حصدله وحزبه وحزبحع شورة لحدمه حلعه سدعه ەدەلەت خىسىكى. خەرىكى دىنى المەتلەر خىلىنى خىسىنى خىسىنى مىسىنى مىسىنى مىسىنى مىسىنى مىسىنى مىسىنى مىسىنى مىسى °ەحىك بىعىنە شەمە دىسەن. كەنجىلدە دىنىك ەزد دىنىكى، منع عدم ملحم والما ملك ومنا محدم مهملس، الم لأحدث مداهم معرف المرابع المعرف المعرب المرابع المر سمِلَةٌ مُمتعم مَبُرُولِه هم يعتمني مَدَّحُيمُ. تمليم השתיגן בגעלה לומא יבאנסלא סבור בסלא. סביגת הכינימא خدد معجه محديده مخلمه مملينه عجد مصلح مل خضيطاء. معدم «مالم» معدم معلمه ملايم. مجل أحديث لصدلي. ونِبَود لدلية مد "حديث مرائده. مدد لجه حصمه سمِلنه مصعد. بعضم حم سمِلنه مد بيهة له. وتنفي حل نع سولمنه ولمخبل حلوه. ومزد ند emin Lok some organ 1-1 from one; Los morn للمائه حذنده مرايه عرمه على مر المال حدنه. معدين Loby esch school desputs. offers assign مه بلدهم محندم وصندم والم الم والم الم אשניא. האול בב בנו הוא השורא. מאבי שמפ לוב במוא. بحاه بق معملل معمد وحسباء محدة منام مرام مرام مرام خصابه المُوسِد ومُندوه، وعدم والمالم الما ووجه المالية حجمه ملا ولا والم المدار من مل المعر لحروشاه حق ولجنبانوهم عجه لم أد حقيم عانهم حم دوحده حل

¹ B إنتمادًا وتتم. ² B كلي. ³ A إنته! ⁴ C omits من. ⁵ B أنتماء ⁵ B C ممنية. ⁷ B C omit المنامة. ⁵ B C أنتها؛ ⁶ C omits مناها؛ ⁷ A omits مناها؛ ¹⁰ A omits مناها؛ ¹¹ A omits مناها؛ ¹¹ A omits مناها؛ ¹¹ A

محمد معنده مندع منه منه منه مله مدنة مونه مدنته مودنه مرسمه لمعادم المعادم وحستعاد وحافيهم منوه مرحم علا حمة والمسفى ماء عضم مقوه لعفة حماه عوزديم حماية حسة في المراجعة المر منجم مفنعنة لحددنه منبع معمده لدة مع معنالهم. مهلم مدر مالمه دورتدم سيكلم، مملؤهم بشمام بمدلم. مصجفه عد ومن منطق معدد ملعه عدم عمد مفعد «دست وروست معرك و مراهم و المرسم المرسم المرسم المرسم و المرسم ا ەفخة سمن عل دلىن تحذيم. مسجة ليمن بهلفالمخن معبة حنية مدم ملصه. مصه منود لعني الماسه عمانه regiedn. eith rhadh Lhab aldreaith eelaa, ii, علحه. محددةم حديث علمم عددهم. مندسه المتمق لملصه. مصعب عدفع لحعذباهم. مطنية دسم مسامل لحذيم. وهم موهم وهو مهفؤنية سلم ومنه بنيم. حيل وسنن حزب، حمفهم تيم عحق وحزمج فرزنداله وحفلهم. وسوم حنه زوزدسل ودله على برس مجزو محقيق لسدي. لم سعصن المفلك المانية مانية مانية مانية معناد المانية ا المناهم لصعله وحزيم. ووجيه لاوزم وحزحم لحزيم. ومادون لحايج لاد دشيه، وهم سره عل اعن ودادن. معجز لنه دزيدمه هموم ديته. ودلة لاتمام عتبر ١٠ بهماله حم سلحه. محمدله الصعلم بحنه مه بينه لحني. معالحه لأد دهداء 10هم عده حل أعنه ودزده معدد

¹ C omits لهنده.
2 A C رومها: B كهنو.
3 B رومها: كالله و كالل

ب مملع لنبعيل سعل مملع لسفح سفح مملع لححفه. ححقه مملع لجهدم. حمله مملع للمعد. معد مملع للمدر نماير مملع لحلور حلم مملع للمر مملع الخلفية. حلمه مملع لعلر. علم مملع للمعد مدح منعمله، مهاعنه ماء عندام ما عندمه عمد مد ind spelm. upe rubby sario rador. orole eció لنحمة دنكسه. محمة حلم وبعدة لمنطقه حلم. in the riche the ci tout in tram. anoth king لحلر ، شه مهومه هلر. محصل هوه حصفت مهل سمت ور محمد ، فونفِد علم محمله وحمله ولم حتم. مسح بعصد الاعتم العسم معفد العسم بعصد بعصد بعصد هوموريم المناهمين معملي بعيض ليمهم ويعلمون مع معمد ومايد من بن مديد حمه المريد من بات المريد ا कर 11 राजिकारी स्थापन का राजा स्थापन राजिका, 11 राजा صدى التعدد المالعاة ماله المام حتى الحلف والمفاحر. 11 مخلع مملع ليحمد. محمد مملع ليمهد. منهم مملع لهدفعه مهدفع مملد لحذير. محر صدحه حطيد دمحوه، השמש מאכם האביש בני הוא אום העודה א

له ٥ حل صودزه وحدلهم لنفندز محزيج

هنه دم حدة محلاهه، مخطفه شفه مفلونه. حص دبيه منططه. إدبعها شفوه مدم ممله، مخطفه «تشوه حجوفه» خلخسه،

¹ C المراحة عند 1 كا المحمد 2 A حمد 3 B omits منده 4 C omits ooi. 5 A صححت و (sic) و محمد 4 مراحة المحاد 1 كا المحمد 1 كا الم

هة من صحيل عة ص احمات حل من المن المن المن المن المن المناسك. سجه وحم علىحف له محمدد مستوله وحر دلي له شاد. ومع مماء لعليجف عليجف مماء لنسجيح، نسجح مماء Lacant slor cox . Roch slor Rusk . Ruskl. wisel note histor " istor note Lein. List note كيفاهر بخلص باعد يسر باعد باعد ماغد للماعد سرعاء سمولة العديم. حديم عاملة المحفي. محدما عاملا منعت سمولي ليفوسي مفوسي سمولي لعلاصل علاسل مولج لروزددل. «روزكدل مولج لمحيفة. محيفة ممادة لىالمسم ماليسم مولع لكرة. حرة مولد لردةم الدةم مولة لعصر عصر عمالة لعالمة عاملة عاملة عاملة ملحزة مماد لحلي حلى مماد للحقفد حقفد مماد لنهصد و معاود دورد معالم للهي بعلى معالم لنجلهم حلالهم مولد لخمر ممرد مولد لحليم. حلم مولد لمليميد. ملسع مولة لنفيع. مفيع مولة للهد له مولة لحامامه. addes male libia. "ibia male Louri mule male ليفهم. مفهم مولد لعنغ. حية مولد لملحقدد ملحقدد مماية لمفهم مفهم مماية لمدر مدر مماية لحلمر حلم الماد الماد الماد الماد الماد الماد الماد الماد الماد الماددا. المؤددك مملع للإهم. وهم مملع ليفسر. مفسر مملع لسهمة. محمد عمد يهمد مراد لعجد عجد بمولد الحلمة مولد العام المالة العام المالة المالمالة المالة المالة المالة المالة المالة المالة المالة المالة الم

[II. 2.]

¹ B omits معاتد على المار المار المار المار كما على المار كما المار الم

[.] حصيا. صيا 8 ه

Air note Lacion. Acion note Lamens. Amena note لنحمة حمة ماملة ليصوبه بعمد معمد عمله وسيدهم وعدة عدد وحذبة لم لسعود عدر ممجة لمعودة، محمدة، لم يعدفه لرزيعه ومدم والمنالل حداجر والم لعزده حم عندلي الممليده لمعوده الم عفد وبدينهم لهله دتم. دحنة ممنه معينه. ويعدن عجية للمحة دني وحنور دن له، دتعه، ودندي وهم ححم هدفحسه محسه دلم حتب مسعدة كر دهازه المسمه און. הנפובל ווֹבא "לשתםם,. מאם שנא בה הולא שוֹאים, הומים ححض حجية شوم الرزعه لدة حيث عل مرحم ممد صنه حدله المحال مصورتم لطاه دعمزهامات وبالملين لعبله ويعيم حيين انحه. محلم لمحن على متحمن حمية من مرتدفي مدحفي ححمه مطنبل ملدل الاحتب المتهم لغني المانس العني العني العني العني العني المانس العني العن ٨٥٠ لسنف. سنف مملد لمنح منح مملد لعصيدد. ححسدت مملع ليسعف. مسحنه السامه وسعف مسعن حدية دة حمة عند ما عند ما المنابع من المنابع وعصيهم حم حلمهما مسعف مملة لعلحف وهلحف مماء لحدر حر زسد. حدر مماء لعدده حر زحده ١١ حفيد مماد لمعر معر مماد لدمد حلمه 18 حم نشع ⊹

¹ A B كداره. 2 C omits المعدد عن عن عن المعدد (C has عدد in the text, but عدد in the margin. 4 A عدد المعدد (B omits المعدد (B omits المعدد (C معدد (

תולא מפלא כן אולא גמבלא ימכן אבלא גמספגא. משלא אפנו לבדא. בשל גין כאול אין באלא ימולא יי

«بعد هسته مدهمه، معمد مهرك فيعلد «بعده معاهل معمدة بكء مدونة معادلة معادلة معادلة معادلة بالم

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ard nole large. hieret nole life, and nole law.

and nole large. are nole left. eft nole law.

sh nole large. arion nole lawis nole loie.

¹ B C وعد. 2 A B omit from إيمانية to وحداً. 3 A أبا عالم , and omits from وعد to المناعة; B المبعد لمناية المناعة . ولقاء المناعة عدا. 4 كالمانية ; C كالانامة .

سنود ما سامس، المحمد، به وهدام و المداع المحمد و المحمد و المحدد و المحدد

سومیک دخ دفار هی عدلی ۱۵۵۰ ۱۵۵۰ موندی دختر کاردی دهنوی دختر میلاد زمی دختری دختر دختری دختر دختری دختر دختری دختر

¹ C omits Jiou. 2 C omits o. 3 In B, on the margin, is the gloss in A wip. 4 A wip. 4 C omit o. 7 A omits Jon. 8 A wip.

regus excets rezins. Rut ry cens sylvaci

سفح هر مملفت عزیهم. هر عدلم دعدنی. هدم نهر درفت درفت درفت درفت درفت مهر، مهرات مهرات مهرات مهرات درفت درفت درفت مهرات مهرات

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¹ C omits paula جماله.
² A C omit وعن.
³ B C omit المناه.
⁴ C الإمراء
⁵ C onitla.
⁶ B C وعن.
⁷ C المحمكا،
⁸ C omits callo.
⁸ B C وعنا حصاله.
⁹ C omits callo.
⁹ C omits callo

العد الماهدي هم الاستفالات المحمد عدل المناهدي هم عدل المدهدي والمداهد المدهدي المدهد المده

مهر حة حدة، حم جدينة حم مهة بن كه تحد حلة بكه بنائح المعمل المعم

حدد مالم مرابع معن عدله المعانم مالم الم المام ا

¹ A omits 12/; C 12/. 2 B C 20. 3 B omits 20. 4 A Jol. 5 C July 20. 6 C haso. 7 C July 20. 3 A omits solls 22. 20. 10 B July 20. 11 C haso. 12 A B conham.

حتمے. مدخز المزحمز الملخمیہ مر معزیل محمل دعمیہ عصابحہ د

حبنه حنه حده ، معتب عدل معتب حبه دعمه دعمه خمومه، حمونه خرامه معتب حده ، معتب حده خمومه، حداثه معتب حده ، معتب حده خمومه، حداثه معتب حده ، معتب حده خمومه، حداثه ما معتب حده ، معتب حده ،

ححفه حر ممانه دموف. معادد حمه حوحنه دصلها وحانه وحانه وحانه وحانه وحانه وعالم وحانه والمرانه والمرانه

K 2

¹ B omits بعضال، and C omits المتصلات عمال و C منال و المنال المنال و B C عمال و المنال و B C عمال و المنال و B C عمال و B

عتم. تساحة محله اعتمه سبه. حملته محله علم عتم، مملك محمد محله مجله مجله محله عتم، محله حعنى مملك عتم، محله حينى مملك عتم، محله عتم، مفلم محله علم حمد عتم، منامح محله عبد محله عبد محله عبد ماهم محله عبد عتم، منامح محله عبد محله عبد عتم، مخله عبد عتم، مخله عبد عتم، مخله عبد عتم، مخله عبد محله عبد محله عبد محله عبد محله مخله محله المحمد عبد محله مخله مخله مخله مخله المحلم مخله المحلم ال

لد ﴿ عل حدمك دنت حدمد حديث حدمه مامقدره علا ... سد سد حديث ...

المعديم مهله هنعه دن ساميم دنجهنم وميهم. مماهههمم مدم جوميم ويتام المهند ساميم دهون عبله سامه «

صفعد حة جة, حم عمله بهبينه مع معلمه مهمه. همانم حل حف بعفد معبسه بهمانه، محه المحالة ضه جلمهم حمله حعبلة حمانه المؤلم

¹ A C المتمالية. ² A.C محمولاً. ³ C omits the next clause. ⁴ B C است. ⁵ A B ابستالية. ⁶ The total of the numbers here given is 451 years, 6 months, and 10 days. ⁷ A omits المحمولاً. ⁸ A opage. ⁹ A B المحمود. ¹⁰ C المحمودة.

موم تدرن بستد مالمه بنعد محمل مدوده موم حددنه لححه حعن مهتم عتب فلقم مححفت العدده لحمل المحسونة عتم. نِعَافِه صوله حددونه لحمل عل عتب وبدز بدزم الحزب، ممجز دهل دنفع المدحر مر حده. همزحمه، موزحت لحزيه. المعمل حزامه بسبدله. ٥٩١٥ مه حددنه لحني محددنه لحدد عحد عتب. محمله هَمِه له لهلهم حتم مهلهم حتم. محم الملم حتم. منبيد الملم قلل علم علم مودن منبيد الملم قلل المراب ا معن عتب المعنى هوم حددنه لمحك المحدد عتب. معدده لمهزل مةدم عمير عمد معدده مدون لححب حصن عتب مملك دهدى دسحنه وهباله كلد بعة من علم مولم مددونه 10 لعدم متدمير عتب محر علم صورة محفظة حصة عصد المعمل موم المعمل موم حددونه لعدم الملم عتبر عامل هوم حددونه العدم مسحة 13 عتبر به 10 مدام المحلم محاديم عتبر. عليحف جمعتم عتب تبيدجم محله ١٠ عدمهة عتب محمد محله ۱۰ ماله عتب محمد مراعه محمد بنته ماله، تصفعول محلم حصاب مسحد عتم. مفاحر محلم لمحديم

[II. 2]

¹ A chile. A omits from the to cia. A race. B C omit two hear. B warp where we have. A hear. A C race; B race.
A chila. B him. B him. 10 A omits harrow. 11 C chile to receive hear.

12 C omits cia. 15 The total of the numbers as here given is 642 years. 14 A C omit harm. 16 A chile.

 00. RLD RRB:

0. RLD RELBOL:

0. RLD RB:

0. R

« محلل الله هده من المحداد علمن عبوم الخدم المحددة المناس المحددة المناس المدهدة المناس المدهدة المناس المدهدة المناس المدهدة المناس ا

C paigg.
 A paigg.
 C paigg.

دته معادن مركب بالمام معادن مورد المام مركب بالمام معادن معادن معادل مع

حر داه دحمل حدم هجه ها المعدوري. حدمه حدد، حما حدد حدم حدم المحدد حدم حدم حدم المحدد المحدد المحدد المحدد المحدد المحدد المحد المحدد ا

- ه. حلعه بهبنبسه:
 - د. حلعہ دعر:
- L. reles missaux:
 - r. eter rució.:
 - ه. حلعه دنندهه:
 - ه. حلحہ العدد:
- ١. حلعه ويدلف:

- س حلمه بهنان:
- لم. حلعه ددُحبة:
- ر. حلمه دببنحه:
 - نه: تخلعه ،حد
 - مد. حلعه دخدن:
 - स्थान स्थान स्थान
- مه. حلمه دجة لم:

¹ A omits (20. 1 B) بعد المتعاد المتعاد الكان الكان

عقدم ودف حلا وفعلم لعن ملعم دميته، والمعادة Kras sagimos. Loduros sincipos codinos بحفقه مومة مدية مشود لهند دشمه دية منهد المرابعة مناحد معدامه حداها موزعد بعد عفاح بوغه ويجزير والمرابع المرابع المراب ەەتعىم. دىعىچىمى مىدىتىلەك مىل مىزىك كىلىسىنى. مەجەز אלמא לבסבא. מא אנל אול אול באסְוֹשׁ האבמאי. מוֹנ لىعەحدەنى ھالحىدى مەمىحىم، دىدىم دىكە. ەفوردېم، ومنه كالم المروز بوالم المراكب المراكب المراكب المراكبة eaby cate es roiur estir acatros lebeir. ممضوب عقد حدمن. معجة علمه لحميد. هم المونم صب المحقة المحققة المناسبة المناسبة المناسبة المناسبة المحتارة المناسبة ال wietz name riace pras he chair par stigues تصفر وحدم لمحر محمد مملك مد مدنه. حلل ونبعيم مالمه. ولم يلحق حتر بعيزيل ويعلاوه لم فأبت حاه بنعه محمن محمن مساحلة مهد سراهه ولے معافیلغی عبورہ دنے محمد، وحدم حلمص، حتر معةبل بدس مقحم حددمة حميده حر عدم صحيد محدحه الحسل محمد الملكم المقر المحمد معلم معلم ملحدة عتبى ٠ معد ٨ مويد ، حسم دحتر معزيل هلم حسيسف المحديمة ماقير وردية مسوره ليبحدكم ملقير حهوز جِهْنَحي المحمد وحد معزيل مناممن منوه ملك ملقم مرحم القر محمه المحربة مدحم القام المحمد الم

* A C استاً.

* B C omit وتعدر.

معةرل. عامله ملقم معديم ملقم دحسه. معديم ماهةم المناع حفح عين ما ماهم ماهم المناع ا معنف سنامحة محاسا عفاهده معنف حونعد عدة المام مرية مديرة محديد محديد محديد معلم ملك والم مرسيد. العزاف المحر ومياد حصف عوص محنه دهنه و بالمر درداد من معدم دهدم لمعنى لمه عندلمه ملحمة محقوه، معم لمن الشفعه معمقدتم. معامده مراكب مريخ مريخ مريخ مل عنه بالموام مريخ المريخ الم سنع من المراقب من المراقب من المراقب من المراقب المراق بديد معزيدا بعده مدروتها عص حد محمدا بنه وسدونها والم يعل حديم مريع والمام والمام والمرام والم والمرام والم والمرام والم والمرام والم والمرام والمرام والمرام والمرام والمرام والمرام ومل له دوم بخورات. نعمته، مدم هقم مدينها مدالم کے نصفہ کے میری ایک نماز کی دوناہ اصفی حد عل اصعف. مخر محيده على ملهم المقبلا. محدثه مدرحه ex rubby occiptor upoft. on the motion certifier upl لكحمة سحيحكم ومنوس ويعصن حينك وعزعك وهورة كالمحمون مند حمد من مناسف دير معند معند المن معدم المناسف والمناسف المناسف المن ده حکم محمد عتب الامام مع در سعد محمد المحدد لم ملهم. ولم المحدة بعن المادي معنه لعف مداني الماديني الما معرجة لم ليم حجه علمه ممانيد معافيع، حيل بعده

¹ A C aoisi. 1 A asho. 3 A omits o lacas. 1 A las ous saho.
5 B C No. 1 C . | Lines on hold No. 1 (o . uno sanda og host . land | Lines lacas | Lines your lacas | Lacas | Lacas | Lines your lacas | Lines |

زحة، حة شِلْهُ. مسعدة لمهمخب حة مهة. هزير حمدة لمن حمع ملي عصر اعلى عمد المام المعلم معر العبسه حة ملاعة عصله عامة معنه عمرة على مدفعة ا Lipans. Aira Lhizais Le isans Anhal حمام حر ف, عدمه. مماهنیعدی صدی بلیدهام لعسس من محجة لموسم مدد. ومع ولم عسم مراد مماهدا محماضيد مماضيد المعامد المنادة محدد لحلم. فِهوم محسب المفنف المحملة حشر عمله. حسام مهزد ماديم محوتم دستم لحويم وبحدام لىحى. ەھلم حسيمة لعامدىم مالقىر. مملك معدمد والمحدثم يقعي معجز مالهم الحمع وينزي لعفد من يفي סושות אתם בלסש, סופודיםשה, פדק אליבון בחוא. ספדק ملعن وير بعول معتول معلم المعلم المعلم والمعلم والمعلم المعلم المعلم المعلم المعلم المعلم المعلم المعلم المعلم ولحيدوهم. وخدوه حددونه لقير معولاً. وهوم مالعه لدتر معزبك الخييزده لحدتها مهربات حر مل عزدهم ملك ممجة لصفي الحميم وسطلم علا والحدة وزير عم حدسكم. ه حد حدسمه دزنبل حم ١٥ حد معند. صلغ حر حاة المه الم المعم المر المراب المراب المرابع ا בולא גשבעלא עג כן עמצען לבד, לס, 15 מצבעלא עג כן ٥ حسامه وهوبه مراع والمراه والمراه والمراه والمراه والمراع وا

¹ A omits this word. 2 B عنه المحمد المحمد المحمد المحمد على المحمد الم

معتنم ملحدم محمم حزم مرام لهدم مانم معالم احق ومحدي ما مراعة الله المعالم معالم معالم معالم معالم المعالم ممهزم لحعدرديم. وبعله على محتهم مدم حزيم. معجز read read remain light aris? reign coal حعدلك. ودومه حتم ويعلم حديد ومنه حميد لحتم قصني حتم ونجيموهم. معملونعه حتر معند لمه rass osmio. of the storie osmio. Less seasing لصل مددنه ورسمه مرسم معر دور دور دور دور دور دور مرسا حلسف مغدز حلسف سمقطه، محمله مر سمقطه حصه mfu . Lial aisko Loimko Kras dal arishko . Kkilo Eury opposit is matin avance contraction مطحم ويدفيه مدمه وسه المسام والمسام والمسام المسام क्ष्यं क्ष्यं क्ष्यं स्वत्यं स المعنى بهر ولعنه مرم المعنى المعنى المعنى المعنى المعنى مهده سربة لم محتدا معامة مع معتدا محدناء عد et, wil Hoin rais. seud des naiss. sees elsa, حتر معزبل بزير مقحم ممالحد محمد لتوعم المعازم لىلاية دنه. ەغنى دتر معنى دىزىنى حم دتار حدمد ەسىكى بىل مەراسەن. مىكىدى دى دىسىسىنى. مىلىد دىنى علىصف. ممحة لحمعه وبنيع لحتر معزيل منعمة لصف ومعلقا مل يحن سعنه. "معلم وسعده الحيد معفز مهدات השבערבוא. הבג בלשה בנוצא "באליבא השבערבוא. אוףא

¹ B omits مَح. ² A معد; C سقت. ³ A C omit رص، ⁴ A مك. ⁵ B لهنين; A سعموه، ⁶ B C لهمون. ⁷ B C محمود، ⁸ A نابعة المعاددة و كالمعاددة و

ماهم لحمي معنون حصيم احتما المنام مهمود من دسته عدم ممجز حدمه المعنون. هد منجه معلم حم بهزام محقعه. وال لمل حجه ونبعه المام عليه المام סגת בניאה. סמת אשנם בשבא בפניבא. מאול בשפושכא Lod ex. out Looks as inje Loo . Kas. bal هدونوس وزع احسل حتمام ليته ممهول حمادت حسف. فِصوب حسب دبيزد احماده حضر عدامه هر حتر معزل المنحمية ملقم معددهم يحدين مهلة حر فيف وحدامه حمر حتد عبة س مصوب مصنع لمل حدمه، ممحن ماهم لحمعه سعور ديد معامل ما مادهم عدله سد والمعادم المعادمة عدم المعادمة المعامل على عدم المعامل على عدم المعامل عدم المعاملة عدلم دلمر. مضه دهنه بعدل ديم فنوز عدله. معدده مه وعدد لمن مرسعه العقل مسعد المعدد المع لعدله "دسه له, دو حدود ملحم لباته. معمد esse lelmis etter lab et meil. ombejes et la beerth remedy are time our who in will لحددنه دير. حيفي حني سفه دحمعه ١٠٥١ممنور معدة وش مالم هوم لهن حتم لحدمه، وزيد حتر عمولا حل حمعته. معمدوه لفر ويم الحمام شفرم علم حمر شنف وحده مر دوه. وله به به به به به به به به موسونه من المحديث

¹ A موبه. ² A omits امكا. ³ B وسعدة الاو. ⁴ B مدن C المعه المدن أن كا المحدة الاوران المدن أن كا المحدة المدن المدن المدن أن كا المحدة المدن المدن

ماسه لم ففيل موة دسمف. ممجة لمف حمد اسد اسد حديم لخب فيزحم دميه. وسيم حم بوزم وحفحم. נסמבם מגמ ביא ביאם משבא בדין. בג لعسم منزحسف. معجز حزب لحميه، عذف حر عصه. مهمود مرفي حسبه عدمه معون حديد مهمون علا مقتمن ممحزه لحزم. المحلك سد يحزم وسيلم مدده لسلم علمفي. ممجع مملح لحميد محز لحتر عمزل rubinaga en 'uri, estes ragia oracioon. Anei eoss elect aberd the right, onlying and 11 erem rasju. siego asju 11 ozjeda siraniz sermiz. معله حل لهة على ومعقده في حديث المن حديد المعادر المعا مالمه غيزير لمعلم مزحم همحن ملحك منفي مم حم ترحوله بعد سلمه بحدول محمله والمد معد مايد وحد حدمد حدامه حموحه. ممفوله مزحم ١٥مدلم منعده محتسه مع رفعل معن مدر محسله عند لحديثه. ويعلِي وسلم حل سدوسفي. ويعفي بوزم مر فيتحيصف. مممعدة لحمال ولسحيم لحدّم. ممجة حميم لىلىداز. قاهد فيزهيمني محدد هدمني بعدمي. دسمني لتوجونه. حيل بهمونه عدينه بسلل حصف. وله نحوس مد المناهم، جم عندمه المعنف. ١٠٤٠ممن من الله معنده معنده معند معند معند معنده معنده معنده ممحزه لعن . منطى ١٥محده في المحدد وحزب. ممحز

[II. 2.]

¹ C omits بس. ² B لعنبه. ³ A C pao. ⁴ B C acosp. ⁵ C المحد. ⁴ A كري. ⁷ C omits this word; A ones. ⁸ A omits لعمك. ⁹ C authlo. ¹⁰ B C ليقمه. ¹¹ C ملايمهم. ¹² A وما لمحكمه، رأب لمحكمه; B C لما إلى المحكم. ¹³ B aam, ¹⁴ A B ومحكما. ¹⁵ C والبعاد.

وحماف للععمل. محصد حدونه يعلم علمتعمل مفزهدف ه وستعفي علد و و المحدد من من علم مالمسلام علم مالمسلام علم مالمسلام علم مالمسلام علم مالمسلام علم المالم علم المالم الما محتصف محل علم المراجعة والمعالمة المحلونة المحلو مهاز مر ملد دز مفدى معفعدزيفي. محسّمي يعمفي وحساء حدونه مازحم عنم. حدمه والمرابع المرابع المعلم المرابع المعلم المرابع الم حسم المعتمد ومعمل معرف المانات المعتمدة لعتلم المهذوعي حلك سلستدي ويدوم يعفعه ويعوف المزيم مع مفحدوني محلد دو مهوم حمله ومعمله سبه. هلاز حر عفد دزنق مدلد ادر نفونه. مهادمه له لحديم بلد. ممحزه دير معزل لحميه. هم سر شلمير سعمري رفي المراسم من معرب الموادر لم الموادر ملهم محقه، حدفي. لم مغنف مر بودمدفي. مام عصمه حر حدمه معلمه لغد لمؤنم مهلة حر حدمه محمد احدى. معمه عليه عبد عبد مدين معدد معمد معمد معمد احداد معمنون معجز علمه لحميد وحد معزل ואו הבפלעות ומוכם בסוום מביגה פולא בשבות. صديم موزي حز بهذ مدفي محصور حدقهر الماليد عج عةده صفي المعنى عمر محمل مسحعي لحدة م حدد معذل. ondo lod reas. onserson, orlupon, ouel reas al محقص, مدم حدنه ممجن. لحسن بدح عليم المملص خر بخه. لم هفم لعني "محنده لعمي دهولسي مدحمص, وحزب، مراحا دوميم عصرة معربة معرب المراحاء

¹ C عدى. ² A إنجيعى. ³ B ومدى المحقد أمعك; A C ومدى. ⁴ A عن المحمد, with إب ها on the margin. ⁵ C omits المحمد بعد ⁶ B C المحكاد. ⁷ C محفد إمداد. ⁸ B omits معدد المحدد.

معة حدة بني معلد در موديم. لم الموسِّق سر يغم عليه في. مبد بف حدندا شبهنده ويتحد حدنع خدم ملعنه دمجة لم حدنا لسدده لسدد لم دعد لم اعم مصوفه لحبن. منعله حدمت معموني العلم معرم عصر عدم. معفحدزيفي معلد در بهويم «هجمه بساتهم ممحره لحتر معنى منعت منعت بق مدام فيعل مدام للانام المالمة، ممافيعه حتر معول وبزيده ممامل معامل ممل کر محدم حد محدم احدم کر محمل کر محمل المحمل المحمل المحمل محدم المحمد المحمد المحدم المحد معذل ممجة لحويم حدحم لمحمر يذيروس هلس محدحم لمحمر لم انفيحي در دولهم لاتحةلم ونفوزه ديباهي. ישבספעה אהשא אום. מאבברט ובא לבהא ובאון הנשם. ومعيد حاملس مسلم حدنه .حدنها ومدومه نجمه حمة به ماسعة و بناهم لعدم حر صلاهان دسلم. مدة فعد، تامنی معنون عل الله مهم المعنون المنافع المناع مراكب الماني. فيلا نمني المان الم العادية حديد مدير مسلمه عب حديد مدوها ب فيم حصف. مهده له فله معدم مدمونه دلله. ١٥ مه الله مععد مريد حديد مريد بني معم سلقه المعدد دة سحبى. كب وبنهبة سلمتمن وحرام وحودك لمادك. ممجة مالمه لحميم. محة لحتر معذل من حميم صعم. المامع بجاء وبخاله عجمه المامه المحدد المحدد

ممزيم المساني والحديم ويومه لمله. ممجد السف احدثم. عجمه حديم يهنج لعفي. مديم حمصيم مه للبه علىدفي. مه فاحده مده مرح ماه مرح حدد معرف معلم حلام عل حدم. محر عوم لعوم محلا عدم. مزير حذب عليمن. سب الملك، وسرف معنف وللنحف معرف لحدم حديد خبه لنه لهسون دشهم وسلم حهد محملاته حدم مدم المام معرفة. وحدم حب حدثه المعنف معرفة المراحة الحميه. ممله تحزم أم وهم حمقيق الم شوم لنه المحمل عصم مقحم لحة مع معتبطة علمة مصدم هجفال مدادي حور لدو حر حدودهم عدمه مقحم مصدر مهدنين. 10 محت المعلم معلم المعلم 10 معرفية المعلم رجاء . معالم عد محادد عديده حماره على المراعد Ross diseries remis submis sisteries. och ei seen. and o see de dies es feun es acros מאלם . הואסים הואלם השוב הצולה משר בשום العميدة والله لم سلك 11 لحفع لممداهم. حلك وكتديم بمنه وسي حسيسه مهم فعديك عيلي، وبالمؤمدة حتر معزل لمل محدية ممروني. ممزيحه ملمن محدم حدثت محدد مسلم على حل من محدد ماعده وحدث בבהביד הבבקים. בלא אם למהא אובא הנבבים יינון وبقيم وحتم. منهمه كوسم محرسه ١٥ لحديثه. مهجزه لمف

له, بر علمن حتر معن لا تنا موه حيل بنوس بالمحالمة خرين عليمني. ممجد لصف حميم. حيل وحسف محسف حسنه. هم دلال لعني حنب والمعلق حسنه. مله سو سغده، مام .مزهد ماه .مدعه ماه .مام مام .مدعم مقحم المحمدة عدمه ومعند من سنة عفي ، ويصمم لعم موهوني فو دم موخصي معدد معدد موءي حمد مورد تهديم حسلهن علاحمه علقم بحقر بعلامهم المودل من حصنه من مقدم. مع من حضم في حتوب ما معمد المام عنها عنها معمد المام جمعدم لصف. معجة علمه عدم دحة علم المغدلم. وصه شاع مدن هور مدر مدر مدر مدر مدر مدر مدرس حدومه हर्मिकरा संस्थित स्वादं ہدتہ معانی کی کموزیہ جمعت سد جر مل اسلام کا محافظ حذبه على محسه مخته عند محسله محتله محتك مهمفنی دودهم فی مدتم دندهم. مجسه حر هم لدودهم وهدمة سرزفه والمعافي معنى محتبر عل حميه. حولا ماله دوسه وسعده والمجنوة المعالم عم محمد المعالم طسفة، من مدل علمه من عدم حلا محمد بخدي شَهِم هر مل دزيع. معجد ملهم تخلم ١١ بحزيم مصموني. وسه ملهم حمدونه دعيه. ومع عل لهزعه وحدم احدم.

¹ C Malo. ² B C سند. Here begins A, fol. 50. ⁸ A C مفعاء. ⁴ B C MSS. ومدادان. ⁹ B بعتن ⁷ B مدادان. ⁹ B بعتن ⁹ A بعتن ¹⁰ B المعاء. ¹¹ B بعتناه بعناه بعناه بعناه بعناه المعاد. ¹² B المعاد. ¹³ B بعناه بعناه

مهله قد معذل حبونه وبالمناه المناهد من بالماء المادة الماد مهزنجه ملهف حمدهم. معجد مالهم مزير. مستني دهف फ़ांत्र. काठवर के परां, स्वयंपकांट. कार्या किया कार्या कार्या कार्या कार्या معم وحض حددنه. محمدس لحماقله وحن بعاني بالماني بالمان با مميا محدهه محابته حابته مستلغه مدبنة هله حر هد بخدی جمدحم. مجدیه ۱ دهمه دهمه حمِصَخِهُم. بلسس شَوه له. محخدم شَوه حدم وحكم. ملحص مهم السحام المسلم على معمد معمد معمد معمد معمد وحديم مل سه وحداد معدده مماه حديد لم من من لم محديم مدم هذب ممجز. لحب معدم وسحم مدمي. المناهد مدم معلى مسلم معدي معلم ماد ملك ماديد من ماديد من ماديد من ماديد من ماديد ما ٨٥ ملفليد ٨٥ معدد تسحه حميس. ممجة ملصه لحميم حدر حر مقدم وقدر معذل عدم حدةم وفيع من لجعمته. مصمفه معدلل عجب معدية م زوسه مسلم المن حجب ممصم ملسف. امليم حجب موقد المعمد ملح مله حلمة المعمد معمد حمد حمد مرعد المعمد مدعد المعمد ا هجيم حديث محتم حديد معذل مبية حذب حديم مخلل حصف. ه في نه نوبه مسلم وحمد حمد معمر حليهف مهافنده مهزم هقم مع عصم «جهاهده exa exista oly spo. ore ent stir. अस्य होमारी स्पारः कार्याच्या अर वार्ये स्पारं क्यारे عناع عفد ما بعده محدده لحدم الحدد والم عفد دارم المناه والمرابع المناه المناه

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¹ C معكمه . ² C بعداه . ³ C المعبد المعبد . ⁴ C المعبد ا

له حجه حلل بهفندله. مصعب حجه له حجه. محتده مة من لمن مديد من المناسبة من المناسبة من المناسبة من المناسبة المناس הארשה בשוד במסגדין. מבה יוא ילבד הלבם. וב מכנה للمت على يتد لمهزة عنهم مراعد حديما للاستمام حديم للاستمار المراجعة المراج معده حعفوسه مهزحيه حيمانه مهزح مراحه وخديه ووعد لحتم المعنال ويعلمن مر حتم صنفي وعوله حميد لمستفي العديد عديدهم معرف له مهزمي من مند من وحدم قوه ميك مدلك. معجز حميد لحتر لمرر وحزب عفو لحفي ووسلمل لحنه لعسمه ولفنحه حر سملم وعدوه خوامه ومهفلله حضه موحم الملم ملقم يحتم معلم حديد معلم حديد احتمام تمةم، محمده مةم المنام المنام المحمد، سلف فاس المؤدن المرام، همه، حلمة عد مدح مدحد مقحم ملغ مر احداث مدهداهم. دو حصه محافيد لما مراهم ونيوم خمام وحدي مدو سبه حر لموزم محمد مرتماء المنام معدم حرنما المراجعة حسام لحسة حدثه في ابه ومنهدته دسي هم حل محقه. ٥٨ ميله حدم. وحذهم شوم معقص حصورة من مدم مليه شمة محك . معد حفظ شمة عم ماهم . حصد لهما موقة حني فعد معربة حدم لسفة حنة نحمه السحم واسحمه را ضيالماء محامر لا بمعلمه، مدامل المد مديدة الهم حدم منظمد له. هه دم لم كدم مصعب للحدم.

¹ B omits محمد ; C has محمد المحمد المحمد والمحمد المحمد والمحمد المحمد المحمد والمحمد المحمد والمحمد المحمد المحمد والمحمد والمحمد

وراعي المحلم علم حمد مله ممحزه ولا حوم مراعمة لم حدنه معمل حديد منه والمحمد منه منه المحمد منه المحمد منه المحمد المح حل حجه ممجة لصف. هنه دحم دوسام معزدم دول لخدم. معجز ملمه لحمد، محز لقد معذل. دنقع ند دون دعده معده المعارض لم معنف المنافع المعارض معنوع بهرحقطه بعصية حمنونطه، مبعدي لم معديم. ouam निकाय किवास हत्या स्वाप्त कार्या कार्य نجسف ،لم منجمعه محمدهم محمدعه المرا مفاحد حعة عومةس حاةهم لمقلم معدده معدد مرات الماد الما هدده له ولحه مدهمهم د مدلد دحمقه. من الفلامة من معدل معدل بنية المعلقة. معدد المعلقة ال حده والمام عندي المام ا جمعه معتم حلونه. مهنيعه لمه معنف ممحنه له. مومر ١٠حد لم مالمه وبالماد مدنجي حول ومديم مسوم له مديم الهوم حديه ممجد لمن عمران ملمه فنداء مهد معمد معتده ومستده مهد الماء والماء لمهمه. العمد مدسف علله معجة لحديد. هدم ملهما معند. شه بهعمه هم حمن منام المعمد معدسه مفيره قد معذل 16 علمه، دساء محمجة المحمد العبياء المناه

¹ B مده. 2 B بمعه. 3 B بته. 4 A C omit مند. 5 B منده بهمه ; C منده بلعمه. 6 C منال. 7 B omits ..., مسالا مراز C مهده منال الله ..., مسالا و در در الله و در منال الله منال الله و در منال

व्यवीव व्य तिल् केर स्वेच्वरं स्वेच्वरं विषय स्वे विषय حتم معدم المقلم. حسحعحقزى حنزسى المسلم المومه المرة. ٥٩٨عف كخز وومعمه دوزيسه ددروده فن عجزه شوه نبعه منحدوه سرعه. فضيه ممحم حردم لممحل حميم. معمة "شوره دروده فر جزي محلي وراي وعيده وروده وروده مناهم مخذم شوه محرد حيل دوسه وشوم في دومهم لفزدسه، ممال لموديم مُحفَرِّه محزَّف مام "معدس لحدجة هدر دبعهه فصف دوست منه دلم عدد منه دلم عدد منه ومن حل رسعه وستنعي مهم شه فعهد والمحرر. الا عند حدة محر. همد مماهم للهذم محتد المدام مدح مدد عحقسف. معحده لمحر حدهم لحمله. معد سه حتر agil berein too. ifus al may someis. The round شَبِه لم حصرني. حد هخص شِفِي شِفِي مداهم ددفقع لصب מגבלא באואה מוארה בבא מוא מן בפוא. מאקל אלמא معصرت مرسده مرسع عن مرسم عمل مرسم في من محدوما المناللة م سعمده معمد، معمده مرونه دلله ينبن قدهده ممجز مالمم لحمد المونه هدم אול פאשונים איישא סוגבי פאבא מבא לביא בל ביא asil. ouseros és tousos. outite espeso clubrom. لهلا، محدده مه دفيد منح حذبه المملفذد حمد دلسة وهور معزم وهد معتم وعد المسلم لمل العقال المؤامر. معمده حنب مهمتد حميد حديث حلقصر

[II. 2.]

علم منقم لحدّم، معد علم لحمن ومقحله ومعدد. سمنسف شوه عصم مسحد نقع صحيد، معمد لهسلا عمدیه ولاند موعیه منحدهم مدیعه مالم عتب ح معدم بمجن المحنوم المحنوب المعلم المعلم المعلم احانات الماني من في عدله معامده وسوعتيه مدد عبد محمد مع معام عل بالمارة والمعدف ملع معده. ندو وزعف دهانسف لخصومه منف لعددوله. مصحن حجه لحمع لحمل حدمها محمد من الم وبعلف حدومه لحرة ملاء والعدولة هادي. معاجزة حبت معتمل مساه همان المناسبة مهديد. ممجة حذب لحميد، منه سملنه محسر لمحم. مومع حبيه معنى مهرك ميد منهم محبه لبحه معلم معن محمد معدده ومعدده معدد دههفه و معدد عدد المعدد مدر المعدد معدد المعدد الم حمانهای مصعده مدیم سهانه مل محمد مصعده مت لتوحفصف ممهوسمه حرةب مرية حمية حميد التدر عة لل الحندسه المعدة سلام عدم بندسه حدمه مقدر ىھزىل. ەۋلچە تىر ىھزىل دەددنى الملاكم مقحىر. مەلەه ليهدهم وحمونه حدينه الله المرابع المناهم والمرابع المرابع الم المراجع المعالم من من من من ما المام ملمن منهده ماره دمه دمه منهده مدم على ميل مدح کارهم اوسعد مسعم دنهوسافي دنجزيز حسس معدس، حقيم ممهنيليه. مهم بالد من حذب يعقم مرتبه.

¹ A كك. ² A C معهد. ³ B لمعهد. ⁴ A C منحده. ⁵ A المعمدة كا A كك. ⁷ A C مياهدا. ⁵ C omits from منعاه to لمعهد. ⁹ C معهده.

הבסבדא. חבה בבא יאלמא הנסלבל בסבדא הכבאין. אבי بعد بر منه . حقة عز غما محمد محمد مدهام هند عنها منوسه صني بضد مل المحترب محزم لحماهه ويحدنه لحمة عدوهر. وي دهوف احفام ححسه. تعافره وه وعدده وغزيد ولموه والالبار بمدنى حدم لمحدث بهزومهم به مزسه مدهموسم ولهن حتر معذلا وحدود عجعه. ويزهمي وحم على معقومه ودمتمني ومسلم ميونيد حدفي. ولم يعبل حدف حدمهم حشدله. معدده حدمه معمون لحتر معذل هلم علهم مدمة حزبه دلم بعمه حر دهنی حدید لهوزی محزبه بعدة عل حرة م لححمه حوجة موني. وسام لدحم عل المعنقة ملك بعده لحنبدليم وبدول لدمتهني وجوهم علیه دلله. فهل حذبه حدیده المحات میله معتمد مناهد عل عمانهم محمح للمستناء منعدة عامدة له حديد معرف معرف العن ، وموه حر احتد عحر. ماله هلفسه لحزب به دبمحفرف. معده ١٠٥ مستندف مجة شليمف ححمف. منهام منف حمة بم لحتر معذلا. لحوم در الصنفهف در وسلفه وحمومه وحمو در محود الم منع محتمعاه محمحهم محممه مطيقه ماتمه بع منبله منه. ١٥مهد منه حنسه حيسم حسته المحرة معمله حتر معذل م زحمهم لعدمه

¹ C ρίχος Ιποας Ιλαν Ιολί. 2 A omits Ιτα. 3 C αλιαλ. 6 Β Ιμώο. 5 Α τρίο. 6 Β Ιμώο. 7 Β ρίχος. 8 Α καθ. 9 Β C απο. 10 Α γαριμο. 11 Α γοσιλο. 12 Β αρομο. 13 Α Β omit this word.

هنه دم بهبات محمله مراسه محمدت عدور حليد المه لمهدم. هنه عجم لعلم. مهنه دودند لدندتم. محجن الماء من ال المحن ال المحن المادة المحن المادة الم مسحة حديد دينمة بين من معدد حديد محبيد فاعف الحلم، معجة علمه لحميد مه وبالماء عددمه لفاعف. ملعسم معان سعة مدهدي بخلا من عمر مهزف. ممهزف و بخلا حم وزعف. منغدز لحتر مهذل وساسوس ما كيفيح لحم ووزعفي ممسعفة الموسول حمزيم وحرزن ممهم لعدر دتر سوند مر حرزن مدردم معلع منوسم مدوعه معنده معلم الاسلام مداخه مداري مخبعة من المحمد محدة المختصر مملك عتب المحمد من محب حمد بغونه الماد نجرني مهرد الحماد مادم لحميد الم سعم حديد عدب سولزي عدب مهد عدب مصم dus, onto east oration like either contour لسهلانه وحميم فهوم هديده محدو نبزّع حرام محموه. ock notion reas haptimis ruis. onhise ken معند معند المعدد معدد معدد مانة حدم ععد تهمي موسله عبد المرابع المراب morran elecis. blubdon. explaton rates. iceaton. حزوديم وحل ديم سحيسهي الشمالي وستمام وملك عملهم ल्याकेत हाव्हेंग्रेस प्रत्याक्ष्य स्टार्ग्स क्रियान न्हं तिक हवस्पूर्त, तिरायाक्षेत्र, त्यां क्षेत्र, त्यां क्षेत्र, त्यां क्षेत्र, त्यां

¹ B omits رعام مراز C رعام سابه. ² A omits رعام در المحري مقابعه. ³ B C سام در معام در المحري مقابعه. ³ B C سام در معام در المحري در المحري المحري

يدله وديد معذب المه مالمه و المحدد و المحدد والمحدد وا معجد تملعه مينموهن. محمد لدنومقه، دلمه محتمله. محزهم ممسعس محمد. أفدى دمعمد لمن دحازيمن الهنوزدفي حصف علمه و ماهند من معتبر دو وخم هم حميم حتب ملازف سحمه، حمدنه محدم. "مال هه محته عصر حددنه. للمنه دسفند لمونه دملهم. סאלשו, למ ישלאבים הכין אלי בן בולא הנין או בב مريما مرسم مراهم معنية معنية مرا مريمة مريمة المريمة هددوزهم حسم محارم معن منون مسم معدد. مسرسه, مالمه مولك دسام. المعند، حر له هدم ممجة له حديد معجز مهر مدر مه العرب معرفة لم المه المهونات المسعدد، مصام بمحنون بالمحدد مسام مارة ملام مارة ماسه محمده ونبعر حميم محقهر، حبل مميد مسبن حس مخزم به منقم وحود بخلا ملهم عم حدومه، مهليد مر وسلمه معدد الله معنى سربه عمدوه وحدد وحدراني ومل كداهية عضده. مسلماه بمحدة عن حر حرتم. المنهم من من من من المنابع ا منعة من ممجة حميد بخر مدد بدار لمه وزخف. معوم لدحمه معذل مع مدين، مخذ لم ملمه. مد مسمم عجب ممجة حميد مدنع لحدنه معد ممحد عحمه وحذبك والمن عبد المن عبد المن عبد المن عبد المن المناهدة المن

¹ A B omit this word. 2 A omits رومكه. 3 C موه مكارك. 4 B C omit وه المحافية ; A has الموادع المحافية في المحافية . 4 B C omit مكلية ; A has المحافية في المحافية

ممجة له ماهم. حجه الهر سم وسعم. ممانحس، الحل دسهلنه. مسهزي ده حتر معذل ملاتهمي. محجد حميع معدد معدد معدد معدد لمح عبد حدمه ملهف حتر معذل احجددته. مسنني شوه حص امحملهمي شوه. هم دههٔ المحمده علمن حتر عهذا مهان م عفحدان oche ex abero. "och destra reclass. "oralam, لسهلهم ححصف. حلا مددم وحد ولقلام وححلقه. ofrem enema lungith in exercity exerts ماه علم. مهم موم عدمه شهاله احزر معسه. مسمس لسهلنام حرحم مالمورفه لنمعه يحنف دحنير. مهم سام سملنه هوم حصده در حذم لحبن حح احني محنح. حدهه دهجم لبهزؤ. وحر موهد عمله حمدد دده. شه وهر معند معند معند بالمرابع معند بالمرابع هذبنه لحند والمرابع من المعنى المعنى المعنى المعنى المعنى المرابع المر ∿سعة لصف مسك لةتعمصر وحني. مسموي حدو صعموه. حبيا منها منه حديه منه منه منها منها معمة ملخوما معليهم « محدي لعيد من من منهامه المعلمة المعلم له واحتم. مد وعدم كونه المحمد ملىدة. وحموفغه ملصم حدور. وحدية سحعم وهوم لحملته دهمعه. ممايله عفعدنف دههام. محد همه حميم حة له حديم عتم. بجلا حجم مالمه حل لمهة هيد وهلفية

¹ A C omit محدودا B omits المحدود A C omit المحدود B omits المحدود B C محدود B omits المحدود B C محدود B C omit و المحدود B C محدود B C omit و المحدود B C omit و المحدود B C omits المحدود A D محدود B omits المحدود B omits on B omits المحدود B omits on B omits on

معقعهم بمرنه بهذا محدم لعني مصدم هوه ares cel sala rela rela como cristo الله حلونه وحمد حوصه والمخنيل بعدني وحم والم בבבים. אשל שמא בביא עד הבאים ישמא פורים מדע אלמאי. معده برازي مهد مد اخت مهم خده محدم لحنيزهم معمله لسهلزم محمدوريههم بملهمهم مده أخب هوم خدم لعبده المحددة نقدة المداه لحمعه. "مجز مازف لحمعه. حفل حزر هد سملزم معفم لتيم. محد دنه حديت حل به مخفوه دان ١٠٠٠ حلمه المهلام منفع مر عدمه معمه الموحد حميم. معلم حجم لمنه سهلانه، ميرمه حجم حديده لرحيه الجلل عدم مالمه حلوز صدر مدء عجز لم العدر سولانه באובא יסבנים, במסא לעוא וכא. כאבו בין מבנים מבנים סנשבם השבים הלג'א איץ הבבהבה השנים הבשנים הלג'א تنِمَّت لم المهم المهرزيم ملعون المدام المدحوزهم. وده بعنه د مين مين مين مين مين مين مين לעוא בבקון בוכום האלמה שא. ובם אבי בניא لحميد محلد لسميلان دهفعد سنعام دحية عدد محس لبحه وهفو لمروزهم ولعولهم ومعه وهون محمد حلحم والمرابع الانتاء من المنافعة المنافعة الانتاء المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة ا المعتددة ١٠٥٠ه حديه مديد منافعه المانه منواحه. مصدم معلل مالمه عل دتر معذل سهة لحدد مولم في

¹ A omits João. 2 B omits João. 3 A مالت. 4 C ممك بعماً. 5 A معمل المعمودي: C omits these words. 6 A B مبعد. 7 C منبعه. 8 B C المعمود بها. 8 Josep بها. 9 B Josep المعامودي المعامودي المعامودي المعامودية المعا

حل حميم لحيوم السهائي. وعملت المهائي وروم المراثي المهام المراثي وروم المراثي وروم المراثي وروم المراثي وروم المراثي وروم المراثي وروم المراثي المراث

ل » عدد عنوب دسم المنه والمعامد المعامد المعا

قدد نفوه مدر وسمه هر وزدسه، مه دند شونه مرد دهوم الدوده وند ندوم هر ملام المرده والمرد المرد والمرد المرد المر

¹ B C] if and, and omit] if and in the next line.

2 B C omit ... In C the masc. noun] if and is regarded as fem. (A B vary between masc. and fem.), and therefore the verbs, suffixes, etc., used in speaking of it, are all fem.

3 B C omit p?!?.

5 B C July July lie B C omit lie July ...

6 B lange.

7 A omits poits?.

8 A B and.

9 A B and.

10 C off.

11 A B pil?.

12 B and?

حصل هزمني. حدهم ديمه دز مرحم عير. وحسد هر مه بدیم بیم لوبوخهم حرزی . دنه مهم حم پدنه مغذله. محكده هوم علمهر. مسلمه شمم سد حر جددةه، والمعربة وال ده بإندواله مطله لحرزت ملحزه دسلم. مدان ممخالم سله للهزم احد حدة مد منهم شوه حد سدد. الممحد لصف رحة المناهم المناهم المناهم عمر ستريم مدسم سد حسف وم لمهم معجد لمر ولحم لحمللم خدم عدله. عرغي محاءء، معومه ليهم مدارسا ماغهم مللهم مهر فَعْمِنَ مِعْمِلُمِهِ. معنع لحدير. معنود عل جنّه عَدمه هَمن هدر. ممل شة, الم لزحومل حدسم عدد قبر. بمهاتم شة, لَجِنَهُ فَر مَجَعَقَمِ هَةِ, لَكِنهُ بَهُدِهِمِ. مَهُمُ تَهُمُهُ تَحْمُهُمُ تَعْمُهُمُ ەنلغەن شەم لىمى مەم حدمت مغى، ئىس. مىد مىمد لعنقس معد يزاتم لمه محمقس مجد لعمر دمعم عيك مبافيةم. ممانخني له و وحدم حراب عقام حرابة والمماد معمر مد لتبه. ممجة لصر. ولحب مماهمةسم. ولتم ميل 10 مزيم منسم , ديم دفي الله المواجع المعلم معلى معلى المعلم repar richen richen Labon 12 Lrazan oime الم له فه معدله مناهم مناهم مناسبة لم حفاله المحافة الم حفاله الم لحيلهم. وهد السهلنه وزحيه المدنية وهفع نحر خيب وحد

ند شبخه لعدم بفوذله. هي حدم فهوه صحراب مدل هزعني حديهي. معم عليهن بمعنه، امعدد من حسن مربع المسامة المسامع المسامع राजा वकं का लाजि होली तकंक नकं त्ये हा त्यांजी ٨٨٠ حميم حة حجزم حة مُشلِ حة لهر. لهر دم حة مزديم "معل على منطوس, شوم مع مملد لعسل. معسل دة عمر دماله عتم مرموص, شم. مع مماد المحام. محدور مع عصم علم مملد لحمعه. مدد مملد حمد عمد عنعف محلع دبنعف لبلهة مقد معدل ددهام. محمعه وم علمة شومه حسومه معلمة, فيليل من حابثه. محرة عن مقوه لم عدميه ودخف ودحف المعددة شمحه وحدي معدن مدد بعم عومون وحدم حدمه للقدى حديرة محم وحديث محفوله احداثه حفودهم. معجم للله حنى محمولي معدلات لمحموله حل أذفقه الله و الماني و الماني الماني مرافع مر مدول "[شده دم حر نامسه]. دهسه حديم صوفه دلليم. مهمل عيمة دنه وزعني دلهميه ديمنه، مهني مجزه हांहेहच्याच व्यववान कार्न व्यान विव्यविक व्यवस्त हाक्यान محة على عبيرة لللك معمنة بعدة منابع منابع عبقهم. محزير وعزينهم حر قد حدود ملهمه لله هدم. معفله ووفيه له لدوي وحمل مدونيسه حدومه مهمل محمد ومعمل لله مهول لم مدنسلم. مهماذم

¹ Copaso. Bomits has. Bhas. Appass hop sol.

⁵ A B omit محمد ⁶ B C معدا. ⁷ C أمنها. ⁸ B C omit this word.

B C omit the words in brackets.

19 A C os.

معلامه المعمود على المعمود على المعمود معلود معمود معلود مغيم منفي ححلهة, احبقهم لهة لهم "اضلام، لسؤلهم الملك لصفي. مسه, بعيم لحسقهر. مندة منهر ليحقف محموم, ٥لكلف عادمه، دهام هوه وحديث عديم وسحر يوغر. مسلمه محصةه حاملهم بهرتم حصاف مالملم عسر. فر دم האביה השלא עביו המשוז. השלה לשלה יאהה بهجم مادحعه مهلهم عسر من في عدمه بمجن ملصه كمحنصر. صوه لمسلم عمدمه احسمتحسف حدمكم राखक रू रूनंन. क्या न्यकंट टरूनंन क्ष्य राजेंटरं किर् محقوص، اممحله معزوص حل يتد محقوص حمزما دلة حديد محاة بعد معمد معمد مدين علية الماد مدينة الماد المادية المادة مذح هَوْم المه للمهد. ١٥مغدد لقدر معذبا حدولست المحبعك المناعم حصه احدم المالم المالم المعالم בשלא הלביות בשפה הנובלא הלביבליו משפב האליבלא. لموديم حذر بموزيم حدادة والمعمدة مدارعمة محافزيم. عل طلحه والمعالمة مع المنافعة معدمه المعامدة المحمدة المستنام عل بخضمهم والتحميد المسلم بالمحيم مع معدد مدادهم हिन्द्रातिक न्यां निका होने विका है स्थाप है कि निकार « الله الاللامة

تس. محر حدة حصةم مدله تس بمهلم حمد لمد سحمه. سرنج معمد حر سمقهر. حمعتم برزم لحبيسات مدي حدم سعد سمله شبع للحمد حسام سعد سماء شبع للحمد حسام محمد علم المعدد حسام محمد المعدد حسام المعدد المديد المدي

حد ﴿ حل مهمد.

ص الماملية لحمة حديق ومدم عماملية الم مهمد وصبحي وزنيع شمام ليهمد مامنة بحر علمن حيقس. «ملحوله وحر محد، محجد له حفاقيم وجدّنكم، مسعحه حم مسقمر. مسلم سلتحم لهة لهم اقس معيكنية هديماهم ماخته حلحهة ع بخطم علمهر. ورحيهم لحدتيك. وحدّ سي موحلهم، لحهزم. وزخيوه, لعفلبغز زد دسته. وعفلون معلم دميده endo ozekoon. oezh zinnako kruado reptrei zuezoak مهاسيد احدية مهنة مة لهم عين عدد بالحد أبد عق oje سلام من الله. مفعد لصف سلحيشف. ويعفي حلمه لحديم. وحمة لهةمم عنم دكع معهد حسموعيم. سه هذعف حلعه تمحيزم سلخه لهذم حسد للعه. KLOŽIO KLOŽKO KEŽU OUSEK KLO .x deko ulidoko الحفعة لسلحقه. صدر وحفد سد حر ضيف بماهيمية ححص محموده لعندفي. معنز معد السلخم وعندفي. معدلده هذعف عل حيام. مذيع معهد المعفع عده معدد عيم دستدله. وبلغ لعدد عيم مدويه. ودم سفة لسحه لدحمة حمةد. غدة حمةد حدة، لحرام للحجة حدوام.

¹ A B كِدَارُه. 2 A عصوب من بكارًا. 3 C مامعهد الهجود. 4 C المحد. 5 C المحد. 5 A C المحدد. 7 C omits this word. 8 B بمعدد. 4 C رضاها وزواد بيان (B وربعاد). 10 B وربعاد. 11 A معدد و بالمدارة (B وربعاد). 11 A معدد و بالمدارة (B وربعاد). 12 A معدد و بالمدارة (B وربعاد). 13 A معدد و بالمدارة (B وربعاد). 14 معدد و بالمدارة (B وربعاد). 15 A معدد و بالمدارة (B وربعاد). 16 A C إلى مدارة (B وربعاد). 17 A معدد و بالمدارة (B وربعاد). 18 A معدد و بالمدارة (B وربعاد). 18 A C إلى مدارة (B وربعاد). 18 A معدد و بالمدارة (B وربعاد). 19 A C إلى مدارة (B وربعاد). 19 A C إلى

rous ento ext on sal benen thus two transcriptions حدسه. مدن لمالهم بدنه. هدلهم دم ملمن لموسع «اصعوبات «وحسس، وحدات» المفاص ونشام لموصف وملكمة وبفحؤه لتحمله وحنفر حمليه وهزفص مسله האלמה وعل زع محلفه. حد للسوام ومالمه حلفه دولية وحب و و الما و ا Loems reply cones thus is the trans لموقعه ومدوسه. ومعمه وبغهم حلين مهم معمم حفدته دحفس لحدسه ممال لمل لم مادحه مسفف بهده. مول مدهمه، زحيهاه المته مادحها عتب. وبعد لهة أنس ويته ويته والأرام المعامن عدين ولنسل ولخِلصُ محمَّف ححض ونسحف لنسل لمد حر لبك حلا وأسل احفاؤهم والشمول وعفينه شمول حسروني وليم وليحر شق حسنن ممهالم له حر لب علام دير. زوديل وحمافهم زخه مله. ممنه شمم لنعفد دشه دسه الحديم ممزحد عين. معجنف وحمونهم حعمدسه، مله، حفيدله، مسموره الموديني مراجع فرند هدني واحتال المراجع مراجع مراجع مراجع المراجع الم بحديه. وحر نسل لهزم دس معمد المفعله. ودسمم الم محم العام الأن قدر الشام المام لاعدة سلم، وحم حلمه له م الحتم، وي وبداء، ويولم حننجنه، ودناهم سهم وعدف وبلم، ودان حصوب علم صعب محفد لمه مسعد دسه عسعد ماما عفمد معم

¹ A Jos; C من .
2 B Jalo.
3 A omits this word.
4 B مكمه.
5 C مبكمه ك.
6 B ملكمة .
7 C منهم ك.
8 B Jalo.
10 B C لمن ابعه المغمل .
11 C omits the words in this clause.
12 C June 13 B June .
14 B C omit منة .
15 B June .
16 B C omit منة .
16 B C omit منة .
17 C omits the words in this clause.
18 C June .
18 B C omit منة .
19 C June .
19 C June .
10 B C June .
11 B C omit of .
12 C June .
13 B June .
14 B C omit of .
15 C June .
16 B C June .
17 C June .
18 B C June .
18 B C June .
19 C June .
10 B C June .
11 B June .
12 C June .
13 B June .
14 B C omit of .
15 C June .
16 B C June .
17 C June .
18 B C June .
19 C June .
19 C June .
19 C June .
19 C June .
10 B C June .
11 B June .
12 B June .
13 B June .
14 B C omit of .
15 C June .
16 B C June .
17 C June .
18 B C June .
18 B June .
19 C June .
19 C June .
19 C June .
19 C June .
10 B C June .

حمت حللضم محمد. عمد فل غجمه محمولك حقر صر علتهم خلله. لمقه مملهم معلم معتمه لم يفدل. محمام له عبد ماهم ماهم ماهم ماهم حصقههه. معصمه الملك واستحمص والماد والمستعمل الماد ال محملة علمه. معمده لمهم عليه حر عملات لحضيموهم. مهلم عحمتمني. كرلبق المحسم، وجلدًة عفسم. وغفة بنجيب معد مهم مانحه حسيقة حر بوسم مكر معلاه دعمور ممزيحه علمن محده مرزه لدغ وزيهم. orio esix et isemis lab eres. outes eres et six. عديم ممحقم معديم ليلقي. وليه بمخة حلم. حيلا مسه ميعني حسفاهم. وحم شحهم كالمه حاجه. ونهد لم عدمه دتم مهله دتر مله معمده دعمة وعميت حر دته تهمفد حطف مزحم المهام عجمتمر مححم مزدمه. مهده . هنبه و منهده ماهم و منهد ماهم و منهده منهده المعامدة المعام ملع يخلم. مملع فين دلمة مملك مملك مملت مسم هم دون سونوس معادم معاومه علم معرب على «

et * 14 coëcha thumana.

محمد حغ عصم معدد غلم المدهد هولا حج جغمه المدهد المدهد منهم عدد جغمه المدهد المدهد منهم عدد جغم المدهد المدهد منهم محمد مالله والمدهد معدله المدهد المدهد معدله المدهد المدهد المدهد معدله المدهد الم

¹ B C ومكال. 2 B وكاف ; B C مهمان . 3 C إلهمان . 4 B C omit the words in brackets. 5 A ومكاف ; C إلا المكاف . 4 B Omit ومن . 5 C محمد . محمد الم مهمان مهمان . 3 A C omit إمان محمد . 10 B C إلمان محمد . 11 B C وسال محمد . 12 B C omit من . 12 B C omit من . 13 B C ومكان . 14 B C ومكان . 15 B C omit من . 16 B C ومكان . 16 B C ومكان . 16 B C ومكان . 17 B C ومكان . 18 B C omit من . 18 B C omit من . 18 B C ومكان . 19 B C ومكان .

ا فه زد هَوِم حر ملمن تدر حديسه. ممانلي هَوه احته، محندس جعهم. دهوی موحه وحدقه, وخده هموه مغمر موهم الم مسمون عديد. معرف مراحه المراحة المراح تخذم شَوه فيزي. ممامت "تحم شَقّ, حل ترخص. معلم يعقم دىمىمى، وحد چە ھىخلا. كىۋى كىدنى مەجة لىھ. دەۋھ المالية حر عحب. معفي حديد مدة عمامه ممامعة منف. ممه فِلله من حلسفة، بمسمح، محة جه حجلا. عمل سنوبه مسحة له. علمت سمفيله مكلفه حله علم مستعدد منهله علا مند مللفهم . عبده علله معملتاه . فيد هناعتر مخلم مخلم شوه مغام حصاه مسموض معتعد ممامل أوسم همىفىلى. مىمەنلەنىي دەتىمە ددىمى. دىجا حال بالتى محسمه. مهداله من العلمة به بهسمي معمر مند المونه وأسعم مهد زعمه منجل حل مزحم معدد ممجزد حنهل يعمد مر دنعن بمحر. محنه لل مهوني. حنى بقد محنى بعد. سمع عصم وحذبي حذبي، وحسلم علمم لله سلم منهد مناح بدو عل مالهم. محسم، معلم عدد حدوم حميه والإلام محدهم لحميد وسود له سرعم لحميد الم سرعم ور الحوارية و من منود وروب المناه علام المحارب المحار منهومه. مو حدمه لصعب حنبصهم منه دهمسحبهم.

¹ C omits oo. 2 A omits -aga. . رحته ها ³ A 4 C A ه در الما إحديم 5 C معلوط الم ் A omits ுர்வ வி. ர மி. மி. மி. மி. மி. 7 B . (0002 B C omit رصاً. ¹⁰ A B omit حکسه و ¹⁰ A C رصا بعره لعسلامهمه. 11 C وزب هنوم. omit usaus; C Llo Ll Lysllo. 19 B C | **Las** سرها سوا ¹³ C ¹⁴ C omits Joo. In B it is written, but is erased ٠٥٥٠٠٠٠٠٠٠٠٠٠٠٠ with red ink.

הכבילה. סבי בא אשמש, המא אבישק בה אמלה له مسعم دز حملاته. مهازه صمحه المحسم. له الدزه ولطيعة علية و صلحه عدد وعدم مراهم لنعمده لخصمه ولعسم لحدسه لبودهم وزعمه عيزه ليدسه وزيرات حنه حني. مه بخیلحیه معنیک. مدان حمان مدان سعدن سحنهم لمعلفنه حنه مهم حلم مدهوة معد. مدء صوم مسعم حة مادحم عتم. سله ملمحة واحموهم LERO Excipa Lindy airs. orcio Liean cist حمومه ل مرتصد لمسلم عدد حديد محدم مدروم حد احكم وعديم وسحع عتبر مماهمهميم عل كتد هزم منطمه ححدثهم بخصهم ورحم جعنى بالأنك وحو صوم لكسعسم علم علم محمد محمد محمد محمد محمد محمد محمد احدة بمؤنين منحدل ممل بمخنى وحلم ودين بأذفال حمامة شوم. وحدم علم معلم العسم ملخبنية nimi. "ozab nok jizgni. ojzani nok kiu. ojiu مالد لنفخد دصمه عبفد ٠

حه 🗴 حل نهیفنه جمیفد.

عند B omits محدوده الأور B " . . حدوده الأور B " . . حدوده الأور B . . حدوده الأور B . . . حدوده الأور B . . .

⁵ C معمده وستم المح. • C مها with l'above على و C مها with l'above على و C مها المحادث و المحدد و ا

⁸ A omits the next two clauses; C مصمه. ⁹ A C محمد، ¹⁰ B C معمد، ¹⁰ B C معمد،

ده د حل بمدنهم.

من الله المحمد المحافه المقام القيار الله المحمد الماد المحمد المحافة المحمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد المختار المختار المختار المختار المختار المختار المحمد ا

¹ B المحمد المح

ده و حل حددت معوله لقدم.

د. مهله مزحة صقحه وهلك. مهنعه قد نفد. عمر مسم منعله عمانودمة مخسسة حصدة. مماه جامه حم سدتم محبرةه. ١٤٠٥ مدية محديد المحدد مود ، مد الله الموسعة لم مع معقد مهند، مغذم لجحسنه لِجَبه ملحصيه. حدمه بسافند محر مر ١٠٠٨. معدب ماتك بنهم سعد معمل معدبهم بدهه سةةهم وحددكم فه ولحمحه على على وحداثم زعم سور rates that was and see that being seen عمديهن معيمة حجلهن وسع عليهن دحدسجيهه حلل معلحه محمنها شوه. حملها محلها منع منه منه منه معمون معمونه منهم معمونه وسحيحواكم ورسنةم. وبخضوطم وهويويوني ليل. ومجزة ملمه. له سفه وبفل لهم لقيم. ومهم هم المرب ىحدە دەنىك دىلىم ەدەھەمەك. مىل مىنىكى دەلىمىمەكى علىدهم أحدام. وحد صنف خليم شوه بعيض حضه عولسك وعجمه معدل مه خلطه لقسم في العصم مهزم لقسم.

² A JALLAD. 2 B LOW ALLO LES PLOAD. 3 A omits yel; C cashwa. 4 C shapes lo, shame. 5 C oh. 6 C Jkl. 7 B years. 8 C ol.

مماد لعلد. هدم معتقص مندحصم معامم ممنوح عتم. معلد دن حكم معلمهم عتم محله المنحة. همد المعتقد حعة معلفهم معد عتم. محتقده والمام محدم لعصم مهةم. حجم الصحب سد لعدا مماهم شبك مموم حديم بهمهدهم . أحديث مفلعه حدم موهم عمرة عن معربة عنه مورود من المعربة الم مدى با عنقه، الله معلم معلم معنى معنى معنى معنى معنى مدى مدى مدى ما مهلهم عبر محملة لسفة. معمم وعيقس وملكم عبر. وحية حلاه وهُزِوْلِ هروه حسيت لعامدت ولالنقر وسفر دة العصيم ملعد عيم مملع للهزيد همه العنقس المحالة مهزحيم ماحمه عين مصقحه دسة بنزير بنزيم حملتك. معلمه محمرة متوسم معرفه محملة لعلمدته ملاليقه. مذبعه ملحده مسلم مادي. معسده علسف لهلم المالم المالم محلمه محلمه foers rious. obju et "seen su sola lseiac. هدا المعامة والمحام والمحام والمحامة المامة المحامة المحامة المحامة المحامة المحامة المحامة المحامة المحامة الم هدود للمودم لمأم ملعتم محملهم ممادحم ملاتلهم عس ومر المويم المحددة الم وسبه عدمه، وبؤون هر مدر وحدهم المحنوم والم ملقير. مهله ستر مح معية متسعة متنه متنه متنه. موسخيريء بريعة من مد بيدي مواسفه سمعديم دحدة مدعمة بالمنافعة مناعدة منافعة مناعدة

¹ B C epox. B C .linx (ooxo? la? agon? .linx), loo wook?, and they omit the words in brackets. In C, on the margin, a later hand has written with a lead pencil h.xa e? as a gloss on has?. B C ehxlo ella aklo. B ella. B c example. B ella. B ella. B ella. B C example. B ella. B

مع المعلم عدد عدد المعلم عدد المعلم ملحم.

¹ B C biso. 2 A B omit oo. 3 A hamlo hash and omits hamlo; C hash. 4 B C hash. 5 B C bisomlo. 6 A mossous. 7 A omits to. 8 In B was written originally ham. etal poly cia etale la hamlo etale etale etale ham etale etale ham but the words underlined are erased with red ink; C reads ham. have poly cia etale hamlo etale etale hamlo etale etale hamlo etale etale

الهندة. حضر وحم حسم محوحه لصورمم ماصه قدر نمل ا قدر سعر. حجم وسعر الملم وعلم عدّدر. لحد معم علقامات ספפה השואה מפחד השנום פחשה. משקים השנום שקים. معفل ومنه محته معمر ومعم ومعم المعتمد والمعتمد والمعتمد والمعتم والمعتمد وا ورزه عدف معادر وقد حفون عدم مسلم، وحسف هررة مردة معدة معدة محلة مداهن عدة المحديد، وحر عود علمله بحزة، فه دهوم حدم مدحده chi ibaux. opod is chaple cel. opo cuo orchy حض مم دبه لصلم حدمته معم دله عملي لقدم. تهوُّن ملسففي بمزح المناحل المناحل منه وحدا منه والمراد والمسلم مهوكله مدفعه معداء بمن فعده معدفهم حمفيعه. محم مهزم في معلى مدين المبيرة ملاسخة مذرهم. دير بقر مادسك مناهم محدة يدند دخلف حة بعدة غيم مدحمية حم حط مملك لعملمة. محم chi cho uso ci cho rein hum pain di saco. مهند مكل دير بقر بيلنه منه من بقر بقر بعد حديد مخرنم مملع للفعم وحده لفقه. ١٠ فِلْبِحبِم وحده لمقدم. فِلْإُصِ وَمِي مُخْلِمُ وَلَمُ مُلِيهُ وَلَيْهُ وَمِيمَ وَلَقِمُ وَمُعِلِّمُ مِنْ مِلْفِقًا فُسِمٍ. والمراجعة والمعام والمراجعة والمراجعة والمراجعة المراجعة لهدف حودته. وهنه مفتحه مهندسه حصنه حديثهم مد ید معزل محزه. ۱۱ محر محد محده لعزل. معتب

* rdujann Kohe *

من مرفع من مون من علم ليوسيون وله لا معدمات عدودهم فر معزف مافزعلم. معرفة م حلت استدم. دفه حلمه وطف ماديم ومد مديم ومد مور مديم سندي المتخدم معاقبة المناهم على المناهم ومنوع ومنوع ملعادم لعدمه، معلد حسونهم لمعلمادم. منهد له حسنه مر دل مه بهر حجم حجم منعم ملاسده المناده. ونقط لم لسحم حسحنه مر شه وحفاط موم ه دعه

حده على هے حالته الله عندند.

قد عمر. عمده دعم عصف عي معدد عندر. سلم دهده سلتيم. وهاعفه وحده مه حدة وحدة وحده وتوسم. מלבה מאומ הכנמה אוצב אוצב מהוצה המפתבא מעונעא. אבא سميل معلسي تدر عفة على مملم العدن ماكندن مماليده لعه معنى حصد مديد فالحد. حللة معاقبه مه محديده مرا تر في الفالم هما المعالم هوزننم لعه معز معر حمل وحد محلفاته لقدم ممافيلية من مماملة. ممامون ولي مع عصر صونه بدير فيلفاهم حاطيه. وحل حافه مالهاد فعلل محدده دهوه عقددم الملحمة « وحدية على المتد سنيم المعلم عمون على المساء. مهده معمدها مع محلعه وهفاؤم المعامد علم المعامدة دمدم والحديسة. "وحد حنزم حر ١٠٠٠ حر ٥٥٠ حصفور وخلي عدم لصعم معلم ١١ مهسودهن عمرة محديسه معن المعديم معدم أحمد عديم ملح هندي بخيف

¹ B omits lasses so; C Lasses ! Low. BC as. 3 C cases pars. C possoulo. C pero Do.

تهزيم وحدي لعود مزيم مركب عيم لعدة مسلحة בשמלה האבהם, מאבי לאשםם, הבימנת אבי הקול יקשא لتعر ستملاء ملتححاء وللمومين بمنحم ممصوفي ممجة لحلب تحدوق, وحلمبرد والعامد من ورود والمحد المحدود والمام عصر. وهم منطه, وقير لمهدفي. ومجزو لم «[محمةم، وماساوم] فود حن لحديد. محلمه وعلمه سومه عجب وبعواجه حر ستوله وحر عوبية في عدد علم حلامة Lacadon, osal acadon word, audoco Lacadon ones لسقهر، وهوور محر بهايع لك يحل لف مضلي حللك وحلامه مرحمه، وحلميره حجم عربح عربه ومحم عددا تبعده بمادعه حن حني. محد وصحمت لمحفظه لهجر. مهزانية منحم ف، حلموهم ديليدم. محلخه لمحفهم مهمود هم المنه المراجع المر man el jem relegra. ociem mala la emipho. معمده دباهت المحرب عدمت العمالات المستمعرب معهونا المعرب اسحنه معدنه له معمله محدمه مل نعه له يشه. ومعند حر سقلم حلم مفند حالمه معدد مسحنه. محسبه لم هديم له مملهم بمحقهم سمعه عجب. مصعب عنج لمه مسقص. ممجنه محصقصر وحلصوم. سمعه دني. مسمجة العبير وحيل حلم دسمونسه مخوبوه. ممركي علمه بند موتس محلم بأود احدودهم فر حديمة وحد معد عحده حقاء بهاز مدي أحده عما في معافق معافق معافق معافق المعافقة المعاف سيحهز الحلقة ممؤه لسامه. وحده حده بدكال عصف

¹ B C إيداره. ² A بكت مع: B C omit the words in brackets.

⁴ A pao المار. ⁵ B C متحت. ⁶ A B omit pus. ⁷ B C مهلت عمل and omit woi. ⁸ B C وتعكم.

* rdujaszz Kshs *

المعدد المعدد

عم و على خلفباده.

B C omit asis. Jain A space; B said A Maral wages law sea 150 150 150 160. A space is a marginal note, which reads hore will of a space of links of coshol? was law bear laws laws laws laws.

A shak.

KAO71 til huser tla tial ise sola mais tsigns دامه عبد مصوفي لمحفظه، محلم عدم معتب عدر مدام معني فانفعت حسل عد حديث علما فيفعيه ملانه ورسلام والمراجع المراجع المراع المراجع المراجع المراجع المراجع المراجع المراجع المراجع المراجع حنبحلنای منبع حنف مفزح موزدی در سقالی دقیای. وفِدل بالمام موزميده. معملاه، له دله الموح بخيام المعيد ەنقىد ئىدىنى مىدى مىدى مىدى مىدى مەندى دۇرد ھا ھىدى دۇرد ھا حتت، وهفي لحدي ولحامد حسنه دستهام ودورساله. حلاة معد المحصر، وحسب محتم مبوعه مع محمل المحمد، وده لوزيام المختفي على على المحتاء تقير ما بالمن محتا حوزها المعصمة عمرة المرادة والمرادة المرادة ال عندم معدد بعر سعنه، وحسد بعر بقحم عد بعر وديديد. فِلْجِد حسامه حر زفيمِلم. مرفيني عناليمه معمنهم حده معدده. وساسه, حنه سع وليبي وعلمه. ومدد لمسقه, عسم ojeb. Pormen zuz oreb irúzh al abëbeog roelan ei cadina er neuro, leadino. onica liran al محبوصف معصبهم، مع سنه حص معد مهمعنة نفس مديد حديم المراجع على من المارية المراجعة ا حنى دسم. ممحة المحمد المسلم مناب مناب المعمد المعم مقي براعده بدفية عبه بحرا باعد عد معمل مهاء مراه سلح. حلا دسم ححم معلمه زد جدم محل مر محتم

¹ B C المحور. ² A omits this word. ³ A omits sol. ⁴ C رميدو. ⁵ B C رميدو، ⁷ B C وواد ⁷ B C وواد ⁸ A omits sol. ⁷ B C وواد ⁸ A omits sol. ⁷ B C وواد ⁸ A omits sol. ⁹ C المحدد ¹⁰ B C وواد ¹⁰ B C وو

* rduja=33 ~sha *

بختسه مختصب شوه می است مخصعه مختمه، محافة عدمه محدمه مه المام حقوفته، ممامله م بختوند محصفت مي للمسلم. ماندهم المان من لعلد من مستقدم معمة حدم لعلق ولم غلمه. حدمته مسلم مته لعل معل بالمحمد مسلم معلمه معلمه والمعدمة المجمعة مراحمة محتم المحتمة موادية محتمام عل حته. هر حدیسه لحدیده ح حج حدده للمحسه، واعجم طهوهم والمت عل علمه. حجدة بن المحم مهوسته ممالة لصدة مازيم أوسله، ممالول حالته، فرنغده أوسه، مصحه شنف مادعيم المقحيم. وهذب حاصف حم وحل نفس لمحفظم. معة، لمعدم معدم مغنه معدم معدم مهتم وعفه ماس م معنى مهتم مهتم المعاني دلمعة، تسة. معنى لحصية، ص المعة. تسة. عددك لنوسه مصنونه. "محمد صدد مه کم تامید محدده المعتمد ممعنية من منعني لأنعني المنعدم المدنام فيغير. مهد مدنية مدنه على نع لمونه بن عين عند مهدنه يقومه عذب المحمدة عدم حمد عدد المحدد مرامعا المعنى مرامع المعنى ال وعده منافع محقله عدم المعدد عامة معامله معدم مليقم ملى هوب. محالمة بخدر الى حقيع مداله ا

¹ B Mulas; CAM Less. ² B C (oolāsa. Class. A omits Los 3 A B voquero; دسمعمل خصة B Bos moo; Cos boo moo. ீ C omits மூக். ⁸ B omits the words in brackets. ra Mrs.

المحتفيدي شفيه له لفرحدي وي المعتبر ومحترز بهوي شوه المعتبر ومحترز بهوي المعتبر به المعتبر به المعتبر به المعتبر مواجد المعتبر مواجد المعتبر حد عدم المعتبر حد عدم المعتبر حد عدم المعتبر حد عدم المعتبر حدم المعتبر حدم المعتبر حدم المعتبر حدم المعتبر المع

می « حد نفس محد خدمت.

حه صوبه بفد حة سحعحم عتب بصد مدهم حر قبل عمل مهملة له له لله حتم. عيم مسم منعة. مبيه ملمه لهني مهم ەۋەدىدەۋە دىفىد. مدلھنى دىتىدى كەنبدلە كەلىزىدە حدنه معمل مدين لحديث بدنهم مرابع نوسطى. مهمهر الموديك بور موموه وبعدة محوره والمعادي المعادي المعادية الله والتقور والعنوب السقام، والمعنف لمحفوم حجولهم مرسم مرعبة سرم مالم جدنة بالمام بين برمام مرمة لة بعد بنف محمل مرونه والله والمس ومرونه ومحمله الملحكة تمخيع. وعلمين سحعم تمخيع. وأوحدة الملم تمخيع. ەلمودىن كى مىسى دخۇنى، مىلى دىمجەن دىكى مىسى دىدۇنى، ه فوفان من لحه محم لدن. محموها العمام عمام مناعم فعده مراهم ليفس ويحفل هه مميله محتقه وخللهم وحديم يقعر هنید حصه حر سقلام معتسلام محمد عصم معتبر. محر بانت مد ادر دونه معد عدم است مخسخ مع معمومه معمد مناع معموم معمل مستم دؤدهم. مركة بيد حفدلم شوه مسدة هم. وفير ملمه סאסהבה ללפבוא נفש. במבה הבלשה הנבבה מן מהק שבבא مهندم. حدة بعصدور سلستسف منبذحه المنحملام، ضنف الم

¹ A omits Jon; C Jon ? iso. 2 A Jássis C omits Jac. 3 B C Joses. 4 C omits Mas.

المديم حمله المحلد المحلد من المحلد Egro with it stains وسلفه و المحمد علم الحمد علي علم معدد علي علم معدد علي معدد علم معدد علي معدد هناه درسان ما احمد عبد مسحة عبل غرب المام مامة عبد المام ا المحادة المحمدة على المحمدة ال الله المالة الم علمح متد مهتم مهتم حديد

بر معده مختون مختوجه مختوجه الماء بري معدم مختوجه معدم و معدم و معدم و معدم و مختوجه من الماء من الماء من الماء

من من من المعادد عدم من المعادد عد مر من من المنافع و المنافع و المنافع ا من اعزم المناسم و المناس رم الاعتمام ، معالم المعتمام ، معامله مر المعلم والم علاق من المعلم والما علاق من المعلم و معنة ملح عدم الله من الله م مناها المناها المناها والمناها والمناها المناها المنا و معتده حدة المعادة ال معرفي معرفي ملمن ملمن ملك والكوني معرفي معرفي مورد مناطع معرفي ما والمورد مناطع معرفي معرفي معرفي المساحد معرفي المرافي المراف معادي مون حميل الماسي الماسي موسي حين مين الماسية الما

² C omits ... 1 C omits era.

⁶ C omits the words in brackets. A Comit yes. omit] A C omit this word, 7 A omits B C 10 B C omit .

لسلاد عبده معلله علمي سديه حدم مديم حرد مريتها لصمر. جمعه الصحل مسمري ممجز محمر بلفزه مدم لحر دمسر ماعد علمون مفتحه وسقس، محر مه معد محرام محمد مصديل مل مراه مورد فيلي مراه مديد المحمد المحم مسته هر سقطه. حدهم دبعم بنف هر جمايك، ممامكات مدم مسك محدل محدل مدام عتبر ، محدم مدالهم مالكم عتب بمالم عبد عدية حديده ومدر مماخنه وم مدم ouns. numbo any abalisha assis ceased and وصقهر حتر عدل حجزه على نع لمونه وحدي ونسلام شوه حتر عبله مسزم شوه عمِدني وحين منطلم شوه حجصم. ondietle nich. onditee eximple. ozers ned one مهما عتب مدح معدد مهلام عتب ومهنون مسكم والمراجع المراجع المرا حفدك لصديم. محد مسموه، همه عدم حد حمام مسحيم ستد مجمعه المام محمعه المع حسه عفيما عامم ستد محسه. المحسف من المعمل من المسام المس تهه مدهنه مزی دعده دهنی میننم مجزه دهه هم عفاح حسه . مجفلنجة محقعمه مل نعل علم مدتهاء المعتديم وسحد عتب ومسر دو حكم المهادمي عتب مملد لنجمال مسم مسر المعمد محمة عتبر محملات مذ حصم معمر مسحد عتب "مملد لبندد مسه حصلامل

¹ A C omit Sco. ² A omits of. ⁸ B youl? oxp??; C youl?] A C is low acide. ⁷ B combapa. ⁸ B C cosalo. ⁹ C folo.

20 00 000 محموصعه دمادم لسمه لا 3: من الله المسال المسال المسام ا المانية والمرابة وال المال الما ergmars) of 200 سام المام ا المام علم المام عدم المام علم المام الما سام المنع المنعم والمن المنعم والمرابع المرابعة مواجعة المرابعة المر مهار مها در المام عدم من ومان عدم من ومان عدم من ومان من منام عدم من ومان عدم من ومان عدم من ومان من منام ومان منام وما مرابع لمعامر برويم ومسمع، عبد المعامر عموم المعامر ال من بالم ما من المناهم على ما المناهم على مراعه دانه ما مرونه الله والمواهم المناهم الم

^{*} BC Lade. * B liquido; C lead lo. * Com its word. * A omits one. * A omits he words enclosed in brackets. B gives them in the margin as an explanation of the Lilam of Cain. C also gives them in the margin but as an explanation of lade.

حدهمه منزم اللعملاء ماراه شمط: معلم سدة, وزدهم. لعمة تحم محمر محجم لصف ملصه حفاهبته ومعدم لحفيمه فهة هسيهن مهمة بمجزه وحد معتدم وستملم ولا عنه عنه عنه عنه عنه عنه المعلم عنه المعلم عنه المعلم عنه المعلم عنه المعلم عنه المعلم ال وفصا مرقة مد محامر المائة مهورة بالمراقة مناه مناه مراقة المراقة المرا بفعتله ليخف المحيل حلم حلم من المحلق ما المحلقة المحلقة المحلمة المحلقة المحلق عجة. منه دم بلوحيه حدمه حدمه القلعه دمتله. حلك مقلع ما مرحم معقم معنولير. ممل محافرة مهدة. سرعة محقاعة معسعما بسعية محلة عفما لمدة مناته סובאליד הלל בספיםם. סבן האפם אלמא לובש אהק כן حزدسه دليه حسف حرته مرتده دليه مسعمه دليه متعفه معمد بهزيم «مهذل هوه حالمة مراهد» معمده منفقة مد مزدية تركم موتسلم متسعم حزره على ممله حسب ديمه قور لمن مخته مفقودلي. معمه هديم عدد وروع به حمد بعد المعلم الله والم والمعلم المعلم الم ملهم لحمط ¹²لسحم ولجعالم سحزم ولحمط حعوم. داة النصب لن لستهام. صغاب لاحض المخاب ين الا المرابدة مدر وسمه مع وزرسه. ويس مدر بندومه مر ملك مرادهم هددسته مه سهلنه فهوم حده. ممافند دم دن لدن. حدت حدم الحميد مهو عدد ١٤ لرسومه دحني مهر حدنه بحب. يخبه 15 عنده حدومه ب

¹ B C omit | معلى , and read | ادار على المعلى . B C معلى . B C م

المناه المناه

A C omit low; B C omit Abolo.

B C omit this word.

B C omit this word.

B C omit low?

MSS. only so.

A C wolf.

ەلىخۇمەلەسەن در دىدىسى دىسسىدى دىللا دىدللەس عجد. حد قعده مالمه لمدح دله محفل هر شه مالم. معرته عبدته المتعافية المتعافية عمونه المعربة المتعافية reio]. Reditang of my eafer man extend شَوِيم مع علم سقاله ، ١٠ فخف تركم. ١٥ فغ وحم مهم المحدوق مرام علم علم عبد المعدد مرم مرموق المحدوق المح مب المهار مدخر لحداث وصعوب "وساؤ سه المولا "وعصاب Lower on Treat grifique ami 10 mais agames ٨لههم. ووعزلي محمن مولفي ممعني وستمخي ١١٠٨ لحمله. ممبل عمد يه ودر المحدد عمد المعافدة عمد عمر المعان المعادية معلاية معادية من من من من من من من من المنابع ondebus sumo sous sillustais. suace fier rigitor ەنجىمە 11 ھەتھىسەم ، حصەلەم، مەلەزلىمە كىلام خىتىلىم. موزة عبد المراع ما بعد المدر ما بعدم معدل مصاحر المواحدة ملصه دودهه. مام دعد المدلعة محدد مله الحذر علي الحذر عخيد معدد محدد معدد اعداد المعادد عبده . مدر حلل 14 مرية مدين مدعله مغللبه المخمر من المرابع المرا معندله في مملع ومعدل مدلع ومعند معدد معدد المدرد منه وبنقصه ححر في مقبل لم معفله معجة لسمه

[II. 2.]

¹ B به المعالى . ² The words in brackets are omitted by A. ³ C المعالى . ⁴ A كانتها ; B المخال : ⁵ A من . ⁶ A C المحال : ⁷ C omits the words in brackets. ⁸ B C المال . ⁹ A C المحال : ¹⁰ A مناب : ¹¹ B C omit the words in brackets. ¹³ A مساوي : ¹⁴ A omits مناب . ¹⁵ B مناب : ¹⁶ A مناب : ¹⁶ A مناب : ¹⁶ A مناب : ¹⁶ A مناب : ¹⁸ A omits مناب : ¹⁸ B مناب : ¹⁸ A omits مناب : ¹⁸ B مناب : ¹⁸ A omits مناب : ¹⁸ B مناب : ¹⁸ A omits مناب : ¹⁸ B مناب : ¹⁸ A omits مناب : ¹⁸ B مناب : ¹⁸ A omits مناب : ¹⁸ B مناب :

لفوله معن المعامد الم المالك المالك المالك من عبر المالك ال لعبه ها مريد وسه محمد محمد معنه بها العبر مسه محمد محمد معنه محلا المها العبر مريد معنه معنه لسه معنه المعنى الم ترارور المرابع المرا عادمه به من من من المناسبة ال المالا ا المال مرزون المالا ال المامة، تهمامه، تهمام، تمامه، معنی بریادی بیست هوم حتیم بریادی بری الم من من المراب المناب المنا

مه د مل سلمه در مدرد.

حد حنه ما الم المعلم مدور الم حد دغیم میلی براجه مددسیدی. دیمیمی مومدس اللیم برایم برایم میلیم در سالمی میلیم کافیمی میلیم مالم بالموزيل المالماني مورد المورد المالماني مورد المورد المورد المالماني مورد المالماني المال معادة معالم فهوم له مهانم مطلح لجندة عداله معادم المختور معادم م

² B C omit this word. 1 B C Mro. عبدا A زهدوا الله عدون A . Amie. · CL -المن الملاء المنت وصا لمعنوا المنع المنه وما المحمد المحمد والمحمد المحمد والمحمد والم "A L ... omit hoo. 10 B C pushly line him? he has to less; C up he ? 'B C

بحرني ويعن ملكم بعلل بدال حمالة بماكة مدحلة زدند. مستم نصحت عنه دمال حرحه منحم. ممتقع حم حلقه محدده. دوندسه ندز لطن مزحد ميع عونم منول کے منجد ماست محد صفنت محد ماسک محلام المعدد مسم لعل حم علمين بلوزم المام وعلمه. وسمعمونه ستم. مستن مجزه دسه عصب لمزيم همر. للهسل هم لهدر له عدم حديد المراجع المرا خييم له لعدم لعحيه. مع حذة عل هومدس جيبه لم رع سعد، معرب وحنبان محنبات مرسم دعودا دونهدها معمية مملقه وأسلام فدخوه فعمر فعمر مله حر سلم ملم عليه و معتده مام حديثه عليه عديده لعزدهم ومساتاه المعامد معرد مرادسه المعربة المخفيء مدينع من «مصدر محدة المخارد من المعنوب المعنو دادته، دبلهٔ دهر سنه مختاره رغبه مونه، مونه، مونه، مونه، مونه حدّه بهد .حرقبع لم حلولته عفر مله بداء بحره شه حمحية دوندسه لحتاها حليفد حض يعظم دم دنيلت لدة حر هذا بعد مناسم درودهم حصوله. المحاونة حدي. ٥دهة منحمه لقع نفقه ١١٠هم ٥٥مملي في تنصرا. حيليةه . بدعة بالمرابعة بالمناهم . بدعها بالخد حقيءه فعم عل مزعم. مملك وم والحمام ووديعام ودونورس حام . ما مهم معموم معموم مرام مربع ملام ما

¹ A ogulo محمد عصل الأخط، ومسعده, and omits p? الله عصل الأخط، ² B C عمد ³ C امه، ⁴ A معدان. ⁵ C معدني.

وهم معلوم، دهنه، حده لسهم. لم يعلق مع وهم معلون والى مصح من المصح حديد لسمه. لى يعلن مع المنابع، عمل عوم، عمل عدال والما المالية المنان من والم المان على المان الما نمانه محمد مرابع المان موسع معناه مرابع المان مرابع المان مرابع الله معالمة معالمة المعالمة المال الم من من من المالة الما المالة ا المائد الاعلى المائد ا المعابر ماله المعابر مع معن المربة من من المالية ا مرنعع جون بهوبه.

مدهه به مدرسه

وحديسة المائد حديد الما مع المائد من المائد مع المائد من عنده ما حادث المادم والما معدم ما المادم على المادم على المادم والمادم وين وين والما المانك ال عرفت ما المان ما المان مان المان مان المان مان المان مان المان مان المان الما جامِعة المال دورية المالية ال مرانع معمير الله المانع المناعم المناعم المناعم مجتل المنافع

BC ample. 1 A J. La. · BC (order yel. 'Alos. ه ۱۱۵سازی b A coomilo. الوحا B منبوة A omits الاوحا B.

ونفِد حده نغِحه، دست. فهوه عدم للعد سع، عدد نعدده. النفد عالمه عددهم حر عادم وتماه وحلحه مخدله لعدم الدة هم عندسه. مهمله بهجده دحصهم منه بخدله. وحدودهم دحنه مردمه حني. معه لهج مهمهمين فغفوهم האדמ. סבלו העבום "לאדמ לבן כן פורישאי שיני אבום איני الحلحي معمداده عل علهم دة سلم، مومده ويصم لعل سبم سجه حديم عحد. له ين لعلن حديثه ملفقيه وحتم المعتمد معديم. فيم مملم لمل مدر ويصيع لمن عديمه. سعبنام سخرة مرسرة سدالمامعه حفصله عف سام حصف. وبعيم لصف عقصه مه حنه لحدةه. وحد محله لعزد مصه فعده ديعلسبه م أيلذبهم ولل حديم مجز المعلمة والمعرد من المعلم مل المعلم المعلم المرافع الم مسم شَوْمَه، ودهامة مدل ليه حني خبرة شومه، وجديه مداهمة لله هَوْم. مدنيهابهم ليلوزه هومدتهم مدنولسمه وللم سه بند چلانه. حلل بهه مدم الحمله نامه لم سه. مله حمومة منهم حسله ويتحديه مرام منهم والمعدد مرام حدم سمة حدهم علم بالم نزيع حددهم والمد والمدر والمد محده لسمه جه حداله مد مله نبندم لحعة محده e janig

نه د حل سهم.

مهجز مهم. بعدد لهدم هندزساله. مهزد علم المدم علم مفردهم. وبعد المدم همدلم.

¹ A omits : 2. C omits this word. B C omit pyll. B C omit pyll. B C omit pyll. B C omit pyll. B C omit pyll.

حقيه موزيه حسن محمد من من مام مندن الله الله ما المرابع سنة محدوم المود دلاما ما المرابع عندام المرابع عندام المرابع المر المراقات الم المرسم المراق ا

ال معند المام المعند المام المعند المام المعند المام المعند المام المعند المام المعند المام الم

من مرب مرب المعاملة على المعاملة المعا مناهم مناهم المعامدة به مرجان المحاق في المراقية ا

A respondence

م صوحة مناسعة موليم موديده في مناسعة مراسة مناسعة بعد ما معنون معن معنون من المعنون المعن المحاب وعلم حمل وعلم حمل وعداد والعم المحابد وعداد والعم المحاب وعداد والعم المحابد وا مع ما حدة حدة الله مع ما ما مع ما ما مع ما ما مع مع ما مع مع مع مع م

^{*} A 200/; C ~ 20/. ع B C امحدو، BLALLA. 'A Oppoits ی A دندار. 1 B C omit L ? Son. BC arous. this word. A omits only. 10 B C only of A omits

م حل دنهام داونته مدنونهم ° مدتاسکه مدنونیک دحیت

عنه دیم ترسعی دعدی دنی بالمه هر شبه المنتی از المنتی دهدی دنی المنتی ملتوبه ملتوبه ملتوبه ملتوبه ملتوبه ملتوبه المنتی دنی در المنتی المنتی در بازی منتی المنتی در بازی منتی المنتی در بازی منتی در بازی در بازی منتی در بازی در ب

¹ A omits the words in brackets. ² C omits o. ³ B C مِنْ عَلَيْ الْمِنْ الْمُنْ الْمِنْ الْمِلْمِلْ الْ

كفتنهم أولحقحصن وبمزحم والمسلم حصعلم. وحد سمخبعه خبه لحمقهم «بهزيم. مهلاسه محبة مالكم. حمر مالهم الله المسوحة المتعدد الله محزم مدينه محمد مدمه مديندا بموه مديندا ضافعين عد مهنوره محفقه محتلم محابر محابط في الماره المعنور مع معنولم مرسون محدة محدة محدة عدائم حلسة لاسمه. منهدنم وحم عجة عومونه لم تهممنية حمقه تمه دسته مله حلة عدة عمودت حدة المهلمة حفدلم من محمية موتم مدندتم. حلم مر ددنه ملمه ماء سرم . منعم مدم دغمه منعماه الاستنجاء الاستناء الاستنجاء الاست تصحنه فبلقه في مخبلل عل مستم الم المعموم معصعه معدية مهني معتدم معتدم معتدم ومعمد معدة فعدله وعدم والمحادث ملته ده مهدور مع

« « حل مومد دست درست » .

صعصه دم ۱۰ دهنا حد منه المسته. المعتم المسته ملعمه ما ماهم حر المهنا محل مهم ماهم محمن محمن محمن محمن محمن محمن محمن حب المهنا محمن محمن معنا محمن محمن محمن المعتم محمن معنا المحلل المعنا المعنام محمن المعنام مص

u . L esterisado rias.

حمعنه المالم عود مالم التعب ومناه المحمد

ه ب حل سعفدح.

۱ ؛ حل حداجة معاضم ومعنات بالمادة

¹ B C وعديه به مك وله. ² A ومعكه ، ³ B writes وم twice. ⁴ A إمانية و كالكل المانية و كالمانية و كالما

ه و المناعم محلكة عمانه معنوام محتك المناهم المحتل معنوام المناطقة بسريم بقور حلمه وفيف لحل سمله هست مسر للهساء. حد ك حدم فدحه حجده فنف مامة حدر. مك سم جهزيم الحددة بهام يمنان عمده مر المترافي التاء أماميدي ملته مهمت . حديد و مايس معلم مناع مراه . مجدنه الله مناع مراء . مناطاعة م سهددور المسترد منه معنيه الم المحالمة على الما المحزه. ولعل حم زمعه مد حمده و العلم والمد عجب مسانه وحدوله دوسائم والم حصوفيد. مصداده، حدم محلم سينغ مناوي مامعة والمعامل مامير المتراجعة حديد حديد مراء معمل معمني أهد مناكه مجزه. وهم حوزم مد دنه مله لحلمت حعدم بنائم محميا محمية مصله موق بندع ملت جمهرجد ومدى. قوده مهرجد ومدى سياه للهام مر زمدے ملصف معتم لحل هم زمست الملام المختب ملسفة. حةفت معةه محمدة مصدفة عندس محزسب لعصده المسامة مع عوز علمه معدم المعافل حزر لعحمه. مح دله مملعه. هم دندس محنسب لدونهم محسم ملصه وحل حوصه لعولجه وحلحه، احفعمه وم وسدة وهر بمخذب وحديه ومعم بالموهم بهوه

¹ B C محموار. 1 A llosso المحرف. 1 B C omit هـرا. 1 A C بنيا المحرف. 1 B C omit هـرا. 1 C بنيا محمول المحرف المحر

كأخدة كالمامية الاعلى المامية الاحتوام المامية حلفاجة محمدةمه موتدمه متلخه مخلكه مرافاجه عمر خرفزنب فيدر مهمية الهمية لاعنده لاسوين لاحوانه ع فينع مساهم مدلية مده، بهماسه معملات حسابره حددندول دسته مدحدنه ودقنسلام صلعلحدم دسمه سمهم حرفته معدمه لعلم ملغ ت مسلم العلم المربع والمراحة والمراحة والمراحة المراحة תום תשלא יש שן ביצובי הבען איי שרע איי שרע הביצ מה [* محمدة حديد مراسمة من مراسم من مراسم المراسمة معدمه لعبدلم کونده، معلسه مر صلم لمرتب حديسه فصلع، حسم مهم فصسه ، مفص حقحله، و در مرد و مرد مرد المسلم المرد المر حفصاء سبع سد معلما حوامه معسه ستلمه عنجنب مسله ، به حدوه عبد م المرتبع المعالمة السمون حجلم بوحم شدف العلم حدمن حددة هوموني. حلل التعاليم ملهم مرتبع بعله حم مد مرحد لمولفه. حمد بجدة ومندوله ق، دولم لحقه هذب حقرله بعد المحمد المرتب مه دخدیهای دلیق دستعی. دید مه ۱۰ هدای ا المناسق فللمحمد بمخذم لمناسبة وود بمادنه مداشمه مهل العمل معتقم على معتقم معت

اه دا م از مسل م از اه حل A ا

² C JL=17.

[.] امراحه که A omits ا

⁴ B C omit the words in brackets.

^в А сонто.

[°] C وعه ; B لعميمـ

⁷ A لمحم ، A C محما ،

امو سو C بس

حقته محتقه محلك، حميقه حقوم معتم محمدة مصلم حمحته حدمنى متحر حمحته ملحسة دوزهده دملته، وحريب، زحةوله وسلم وعوللتم. مصلم حقائم حلمين حلا وهم وهنه والمد مدهني مهلم معمقه منه والمؤملة معمده مؤدم ضم مناهم ومحم حلله لمعم حمزهم والمنوام موسعه. مسلمه بنن سامه دعة عنصله حدن سنام للهريخ الحديث وللهسط، وفي المجاهدة على عند عندي. حيم ما مناه دالم المامه المامه المام ما مامه المامه وعدهم دولهن وحله ودهن سلمه ودين مراده محمد معقد المعام المعام معتمد المحمد به دن المراد الم على على رفتم ويه المحمدة لسد سد حديث على على كلت «حفیلم جم حذفه محنیلم عدد محموله اندرم « حدمات مماهه، ١٥حم حففه الله حماهاد حم معتفد المحمد aloge except states to the tericio معدعضاء بعد متدعا ملغة مدومه معده للهاء مدعها حسب، حبعت حيالس حده، ١٥٥هـ، حلت « مهرةعا خَذَنَهُ، معومه منعد احمِهُ لعَمِلهم حمة حمد محادهم ک مدیلامه ها مدد، مده، به مدیسر مدیلامه به مدیسرا سلام توسیم لحفینهم لعنقله مهم عصب حنی دنونی. مهنم byen eiei limin. Leer alamin alacin .

¹ B C وغو التك. ² A Jlozzoo. ³ C وسكن. ⁴ B C إيتمالكته؟. ⁵ A omits ومبعه؟. ⁷ B سمامية . ⁴ A مسمدها.

« حل عجب.

عحبه به مهموه، مه الملله لعلم مهلوقهه. وحبوده ما حمد لعلمه بهرام، وحبوه بهرام وعدسه، وحده فعن مراحه المعلم المعل

ه « حل حلمت.

حلمقع برم لهعدم للايكم معدم برعدها.

¹ C منا دال عنا . • B omits واد الله عنا . • B منا دال عنا . • B منا الله عنا الله عنا . • B منا الله عنا الله عنا . • B C إنه منا الله . • B C إنه منا الل

ا محدمد الملك معد لعلم والمه وعلم مدحله والمهم مدحله والمهم المهم والمهم والم

حدى كى مالمه دحة سحبوه مدهد لحل اسلم وسعوهم. حنى حنى حنى مدهد مدهد مدهد مدهده مدعده . عدمه منته حعمه الله مله الله مدهد الله هم عدمه مدهد منته حعمه الله مله الله الله مده مدهد مدهد الله مده مدهد الله الله مده مده مده مده مده الله مد

¹ A C Jlau; کمن ، ۵ C کم ، ۵ B رمان کید. We shall not in future notice variants of this nature, nor امتناء for امن متناء, and the like. د د کالمان کید. ۵ B C ماندیکای ، ۵ C کید ، ۲ C کی

حةمله عمية جه وم المحر حافظه ملائه عمد بعد حلفهم نخد دنند، حسن نومده حلعد عبد دعوز حلء مهدر خلعل بنة لموديم دويد. حدف ملح دمل بخدونه صومة لم لدزدةم. حدله ماخبلس بلوته. حدد وير وينوسك مدوسه مورد. تهم عبة عبة الموميم بهرم ولعند مدر مدر حداء . مناجع صا لمناجء صابعات حام . ماجه با المادة معامد المادة معامد المادة معامد المادة معامد المادة معامد المادة معامد المادة المادة معامد المادة معهوبة يمهم معاها معدم بدهانية مفح صفح مه سدهممه احمانهم دهز عملص مملصه موم حة الماء علحم مدام المعامد والماء محمد فه الموسد الماسكة الماسة الماسكة الماسك محعبة سك مربعة محلومة مصامة معلية المعاقبة معامة معاقبة المعاقبة ا مناءه لفر ماسم لم معدم جنيع حصدمه، مصمله علمه وحده عدم علمه علم عدم عمر عدم عدم عدم عدم عدم مهم حمة حمة حمة عمله المحتونية. هم لم ناب من موم محمد سلام مع معرف معل علمه، معل علم مع مع معرفه مركم مدعده، محم لحدمه لحسدهم، حديث عجم فحدم ملعب وبدنه لعلمه. لوموم مهلوية ميهني حدة حمله مالهم مومسه ممدم وهدم مؤمم حديثه مهم محمجة دة مهم ۱۰ دولسوله، معتب دة مهم مع مهم دولمهم

¹ A 20; C onea. 2 C line? hiol? Juil Hise 20; B hiol?. 3 B omits 2. 4 B C pail. 5 B just phase product of C phase. 6 C phase. 7 B phase look peoch peoch peoch peoch peoch peoch peoch peoch on. 8 A C al. 8 C 20 hors loal?. 10 C peop peoch 11 A C lips. 12 B look. 13 B C llaupes.

دد » عدمه وحدده دداده دداده دداده دداده دداده دداده دداده و راه دداده و راه دداده و راه دوره و راه دوره و راه دوره و راه دوره و دوره

ورناه الله الله معموم الله الله معموم الله م

- ده د حله دسل معلم و حتر الادم د د دور دور ده در الادم د دور الادم د دور الادم دور الا
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 - یه پ کل حدملات معمد تعیم حر فرانی پ
- $\mathbf{u} \circ \mathcal{A}$ "schub hoars airs, curb carbo sauch \circ
- بل ه حل «حمصح» بشه المتنعة معمدة بتبلية. بدعامية المارية الما
- ۵ « عل ف، جم حدانس عمة مقبلم دهن دهن دهن دهن دهن محرفه ومرانس ومرزية ومن محرفه ومرانس محرف على محرف على مرزية ومرزية مرزية م

* ~ * **

عل المزحمة حمونحده والمرابع من المرابع على الموم

³ The words in brackets are ، ممقده ا B عموه حملاتا B عموها. omitted by C. ⁴ C adds the words in brackets. ⁶ C ho; e2 evens. وحليا C و 7 A wjano. ه B سميسنه سير لبح نه مهلك سير. 10 Added by B on the margin; الم واهصما ه A C معمل واوتما A C معمد الم C e^{-i} [II. 2.] В

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له و حل همدزه وحلمه المدينة دحدومح
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to . I work weid treid cetus weis

له د حل حمليه بحني بحصن د

له ﴿ حل بحيمان ورأونون والمرابع معوني معوني ﴿ لم

h o al esery whom, exercise was as a substantial

« معانة محلكهم وزه وزه معالم عنه منه منه معالم « لل

م ب عد المسلمان ومن المحاوم ا

אי בל המען מבמהניא. מבל במהם המי 💠

حد مل موسه ، دهن محل دنه دحم هراس به

محر مع مع معمد ومعرب م

محده عل سعمه دمونی ه

حصه علا متحوق تحزي »

حه د عل مهلمه بحني د

« « الله « معالمه « المعالم» « المعالمة المعالمة

حدد عل مولحدی دعلیت معل تحممهمی. محمضه دعلی مد سد مدهمی د

حل » عصقه دعلبته «6ن عصر معدمه سد حدن سد حدن سد حدن

خ ۱۳۵۸ محتد ۱۰۰ خ با

ه مغصمه ده باعده دم با معدد دم با معدد المعدد با معدد با معدد

¹ B Jb-lbs. ² C omits these two last words. ⁵ B orbusis.

⁴ A omits (129). ⁶ C orbbuss. ⁶ A B omit limbs (12). ⁷ B orbusis.

⁸ B m mp. ⁹ C omits (12) and limbs (13) C burbs (22) and limbs (14) limbs (15). ¹¹ C low orbusis limbs (15) limbs (15). ¹² A | burses. ¹³ A | burses.

- * Kans ignoch Tr * 3.
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 - t » L seudn knoj Loz kojikuodn »
 - ~ ~ rom or foars *
 - دم عل حلصروم «
- ac + ab hölzhab zac + ab cac + ab cac + ab
 - م حل ، محل عة دلام بعد لمعدد عدد المعدد الم
 - ده « حل دس جهدله «
 - em . L neima .
 - ॰ नवाद्य कार्वाका क्र ॰ वर
 - در ب حل حدة دلاه بهسمسم ليحود ب
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 - مل ه حد محمد محد حتر معود ه
 - L . Le align records
- - لده مغصهره مهست ها بحسمته بديته مهمت کم خصل

¹ B المحمد، ² B المحمد، ³ A B المحمد، ⁴ C omits this word. ⁵ A omits J., and an instance of the second of the second

obseed at zeödn reity eg espudo szetod azak.

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ن ساه معلمه عليه مدية معده

- المعاهد مع المن شوم الما و معاهد المعاهد المع
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 - پ مزمره محتمه محنم ب م
 - « حد عد » »
 - ه « حل حله » ه
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 - * Krit Kima 12° * 1
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- す。 4 cines contin occasion contint c
 - ، « حل الهومية المستورية « » .
- - مح حل دزیاهی دسته های مدحمزی ه
 - A of restands that &

¹ C نحماً المحمد. ² C سمعدال (sic); B عمد المحدد المح

صحمه سر بنائي. عجلم حم لمية ، محمدة محمده جستله و بنام بعندها، ومعدم به بنام ملك العلم المام ا محفاعاً ، معدل مهرفانه المعنى المعامة المعام معان مع على المناه والمراه والم والم والمراه والمراه والمراه والمراه والمراه والمراه والمراه والمراه الملكامة ووحم بخيوب حمودة حلل نبليوله وبعيزوله. صحب مسر محدم ليحفى جمعمل معمد مام محدد متنا مستفعه بوسم ومعلى معدنه معدل مراسات معدنه معدنه تحديث بنوسم. مصحب ويكنك مخزنه كنك بالزفك. شية حديث محنود على مرتخون مريخ و المركز معند معند مدين غدوقه وبه خام منهد حنبمله. هديه مهد سر حلم لده وسم وموجه المرابع معنور معرف المرابع المرا حمفزنه مرحه به تعلم صلم. مملم وحمد مرحم محمدت دعسراء عله برهمتعا ، سرهمتع عدفه عدفه بركمية برا لحد خقع، مملع من مقلم مخشلم لسفر حمي مماؤنهم ٠٠ حسم ه ففحد حصه المرابع ملك احمة ه الم بخلم له. جود حبودلى علا عمة بصر. محر لهم حلمجلى هسموله يه مد ورمة بلعمة ١٠ مامام . حليه ميا مربعه فرصه المربعة المر عد سودم له حوحمده. له بخصة س قوم لحرزم

¹ В ЈАСАЗ?. ² В стом. ³ В Добо. ⁴ В С Масо. ⁸ В оттів о; С ст. ⁶ С Інаї; В Індо. ⁷ А С отті Іноб. ⁸ В Мом Ідадо. ¹⁰ В масо соно стом. ¹¹ С Іноб. ¹² С оттів стом. ¹³ В С Інмина? і Іно. ¹⁴ В сбой. ¹⁴ В сбой.

سهنيعب الحفين المحمد المحمد عوام، حل عةد حمدة مع المعالم معرف المعالم المعا حمد خدن من حسد مدهان المدان مدند مر مرتب مد الم وجم ملعه مفنع مونعم ومدمد ممرفنون و بالم وهدونها وهد فه سركه وهدوها وفع وحل حقيها. سمنين لي ودلع مسيم. محصقه ومنهن تمنه تمديه حميقهم. عل حددنوهم شالمه ددانسن علقه. مهم نبيل ونخغ مجمع مع مندمهم مدموته ملتهد وحم فتهومهم ومحرقه عدد محتوم والما و هج بنهمهه الدس عبة، احماجة سواه العامد العا ه بخنع لعمد محلمه و بغضه بعضم محلك محلك محلك م جددهناه. حبل بحب العقب بهتاهم بنبوغه مصحد «خدم مهدیم». «المهر مصحب حص لمهند، محمد سعدة حصبه حسنة مهستسن معت مهلبد مهانه عل هتدى حفقه حهتى معل معتب حغيين حةبسى. مرحم محزامهم حم ملمن مدنعسم لمهوم ٨٥١٥ عه لبومهم حنيع حلقته م هندي. ١٥٥٥عـــ المحمدة بعدهه الموسانة بالمحمدة على معلم لحسنة. حد لهوني عِهدَهِ مَن مَضِيع لماء حدودت حي للك عجبت وعلم عضر ببكم، وخدمت ويوسم حده حالم، مكدك جدونها مدحمه المعرب المالموزهين والمرادة

¹ C كِلْ الْمَانِيَةِ وَ 1 C كُلُّوْ وَ الْمَانِيَةِ وَ 10 كُلُّوْ وَ الْمَانِيَةِ وَ 10 كُلُّوْ وَ الْمَانِيَةِ وَالْمَانِيَةِ وَالْمِيْعِ وَالْمِلْمِيْعِ وَالْمِيْعِ وَالْمِلْعِلِي وَالْمِلِي وَالْمِلْمِي وَالْمِلْعِلِي وَلِيْعِلِي مِلْمِيْعِلِي مِلْمِيْعِي وَالْمِلِيِيْعِي وَالْمِلْعِلِي

« אפרא גינטולא «

¹ مدحهه خفِم حذوسه.

دشن سر حابس بحد المعلم الم

حمد الحما واهدم وسعم عبسطا المعام وسعم همسطا المعام المعام المعام وسعم

lied emodely wanted ediche early H. such عملة وتنا معملك طائفل الذ عل دجيا المك صِرْاق لُ مِين الْعِمِيدِ اللهِ وَ مَمْ اللَّهُ اللَّالِي اللَّهُ اللَّالِي اللَّا اللَّهُ الل خد المان عد صمار معمل بالعدام ولذا: الم الديمنيمدا فهدمول المداماد معود عدام اهمودها معود علمد بدري الله عدد درامد المحدم صعيم مناعد منموم دمسمه الماء على موضور دردنيد محمدها ديناد د دامدارندوم بمعادمه المع بنصوري منهنا علاقة منهاله وعهدما دوس طند فرمنتهم ومخدلم حدفه حد عدي الله ه جيميسا إيحمد جمسام وعد بهذبه حمه فوست دُورُ مِنْ مِنْ الْإِرْجِا جُولُ لِمُعَلِّمَا يَتُورُ الْمِلِي الْمُعَادِّ الْمُعَادِ الْمُعَادِّ الْمُعَادِّ الْمُعَادِّ الْمُعَادِّ الْمُعَادِ الْمُعِدِ الْمُعَادِ الْمُعِدِ الْمُعَادِ الْمُعِدِ الْمُعِدِي الْمُعِدِ الْمُعِدِي الْمُعِدِي الْمُعِدِي الْمُعِدِ الْمُعِدِي الْمُعِدِي الْمُعِدِ الْمُعِدِي الْعِلْمِ الْعِيْعِ الْمُعِدِ الْمُعِدِي الْعِلْمِ الْعِيلِ الْعِيلِ الْعِلْمِ الْعِيلِ الْعِلْمِ الْعِيلِ الْعِلْمِ الْعِيلِ الْعِيلِ الْعِلْمِ الْعِيلِ الْعِيلِ الْعِيلِ الْعِيلِ الْعِيلِ िरु १११ मार्थ । किरिक किरिक शिक्ष किरिक دعه عودند و بدد دا المجد المعلم في المعدد कि क्रम क्रियं १ किंद्दं हं ने क्रियं क्रियं क्रियं طود، جود مرد و دو ها دو مسلاد فود و دا ها در مردد الموفده دة دمر ، فلتدوك ديدة مل حجد خدفنام . يجلم المراد در المرابع المرابع المرابع المرابع المرابع والمرابع المرابع الم الماما ببوتدا بندي دويه بدولا معد حفظ المنوفية المرديم حاد عدم وإداما هوا في ١١٨ مر ضدم د بدد ا فيهند د بعدد ١١٨ م م حهد دراته ۱۱ میده بیلانبه ۱۰ د دوله جدسانا دو نسحدوها جناد ۱۹۰۸ لرضه دخلسا له

سم الذ لادد فدايم रिकार रिकारिकारिया العظاهم وسعنا الد بعد فملمه: فيضا عمل الجد واللذاد الدرك عملاء حب هالك فعمد علاما الم المد محص مداخه دس المحديد وصعه الماغهد سعمري ميلنا في يلقدد مها ملاهدة دلاح لاهد: محمومه العنب عضمية عالمهفذة: هالاضلام حدم عهره دارددر، وطولا عالما الم الدول عخبن الدهالالم ندس کلاده: میدند تعاصم ملاحدة سلمة ممل العمد: ماحدم عالما الم حالست مع مودا الملذاد الدواف المالد مع العمد من النها مر اللحدم لاد عدد ونولج فاللخة التذام

السدفا مدهدته المسمم محمود اهالوسم محمد مختصعيدة منسينا منه ديدد لقمامه وجعل دم دخدد قطعني مرهم بخد معا حضدخدا اله داخده درصه صددا. والمراكم مفودفانا ذكنت بهذلا وصعه لاحلي سفي مالنا حددد نصب مدلل ددخد مدمده لددفد صمعا دم مدوما ليص لحمصدها ماه احدله مدين مدهد خدم جرادد د ماسدلا اضده دختد sport coul rately صودم لادر مصممدا معمى مهدوه سلك المن خفذيا واستدل اخده وختدده عصي صفاحم حالم دارم حداده مخديد دوستد ده المكر دخود المدنك ده ددلا: مصعم حس حدد

